THE Spiritual VVorship EXALTED.

OR

A Treatise concerning the Worship and Service of God;

Shewing how uncapable men are in their natural and unconverted State of Worshipping and Serving God acceptably in this Gospel day.

And that it is the Light, Grace and Spirit of Christ reveaved in men, which doth Renew, Fit, Prepare and Qualifie them for performing that Pure Spiritual and Acceptable Worship which was instituted by our Lord, and practiced by his Disciples and Followers. As also several other things here inserted, worthy of observation.

By a Lover of Truth, and Wel-wisher of the Souls of all men, George Myers.

But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritualy discern'd, 1 Cor. 2. 14.

But the hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship him, John 4. 23.

God is a Spirit, and they that worship him must worship him in Spirit and in Truth, John 4. 24.

Give unto the Lord the Glory due unto his Name. Worship the Lord in the Beauty of Holiness, Psal. 29. 2.

110. k. 283.

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THE PREFACE TO THE Reader.

FOr asmuch as **Divine Worship** is the supream act of mans Life, and a duty incumbent upon all; for that thereby we answer the end of our **Creation**, and pay those Respects and Acknowledgments which we owe to the **Divine Majesty**, for all his Bounties and Favours towards us: It greatly behoves all People to be very serious and weighty in that respect, and truly to inform themselves what that Worship is which is acceptable unto God, and how People ought to be qualified for performing the same;

the want of a right understanding upon these accounts has occasioned great Miscarriages and Defects among People in **Religious matters**. *and is one great reason why there are so many Jars and Divisions about the several Forms and Ways of Worship now extant in the* **World.**

The consideration of these things, together with the drawings of Divine Love, have induced me to the publication of this following **Treatise**, *wherein divers things relating to the Worship and Service of God are declared and held forth, and whereby it is manifest that it is the Light, Grace and Spirit of Christ, revealed in the Hearts of the Sons and Daughters of Men, that rightly Renews, Fits, Prepares and Qualifies them for Worshipping and Serving God acceptably, and opens their Understandings in Divine and Spiritual matters, insomuch that in all acts of Worship and Service unto God, the* **Holy Ghost** *is to have*

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the Precedency, ſo as to move, act, influence and aſſiſt the Perſons exerciſed therein, whether it be in publick Preaching, Teſtimonies and Declarations for God *and his* Truth, *or in Prayers, Praiſes and Thankſgivings unto him.*

And alſo that thoſe who in their own Will and Time do go about to perform acts of Worſhip and Service unto God, in their Natural and Unconverted State, whilſt they are deſpiſing and diſ-regarding the Counſel, Drawings and Directions of the Light and Spirit of Chriſt in themſelves; ſuch Worſhippers, in that State, and under thoſe Circumſtances, may pleaſe themſelves with ſuch pretences; but can no way perform that Divine and Spiritual Worſhip which is acceptable unto God in this Goſpel day.

Although, I might have produced divers Teſtimonies, both of Antient and Modern Authors, *in favour of this* Diſcourſe; *yet for ſeveral Reaſons,*

I rather chuſe to keep cloſe to the **Holy Scriptures**; *inaſmuch as I conceive thoſe who are inclined to be Religious will not dare to make exceptions againſt that which is concluded to proceed from the Divine Spirit.*

Let none be Offended that I do not admit of **human Learning**, *and* **natural Arts** *and* **Sciences** *to be of ſuch abſolute neceſſity for the Qualification of a* **Goſpel Miniſter**, *as ſome would have them: For by what is here Written, I do no way intend to undervalue* **human Learning**, *or leſſen its eſteem in the minds of ſuch as are inclin'd to make a right uſe thereof; for I do grant, that it is good and ſerviceable in its place, yea, it is, and may be ſerviceable upon many accounts to a Goſpel Miniſter, where it is reduc'd to a bleſſed Subordination and Conformity to the Spirit of Truth; but then if People will attempt to exalt it above the teach-*

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ings of the Divine Spirit, *and lay that ſtreſs upon it for opening the Myſteries of Truth which the Holy Ghoſt will not admit of, in that caſe I found my ſelf concern'd to bear a Teſtimony for the Truth, and againſt the Vanity of ſuch as would extol human Learning and natural Arts and Sciences above their proper uſe and ſervice.*

Albeit, the conſideration of thoſe many Treatiſes which have been writ, by other Hands, upon theſe accounts, did at firſt ſeem to divert me from this undertaking; yet for clearing of my Conſcience in the ſight of God, and in performance of that Duty and Service which I owe to him, I thought fit to caſt my Mite into the Treaſury, deſiring that what I have here Written in Humility, *may be Read and Expounded in* Charity; *and that God Almighty, who is the Author of all our Bleſſings, may by his Grace and Goodneſs make this ſmall* Treatiſe

effectual

effectual for informing the minds of People upon these accounts, and for reducing them into that pure and spiritual Worship which is acceptable unto him through Jesus Christ our Lord, Amen.

So desireth, and so prayeth
thy Christian Friend,

George Myers.

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THE Spiritual Worship EXALTED.

Section I.

Concerning the Worship that was Instituted by Jesus Christ, and Practiced by his People.

After the Lord God, in his own appointed time, saw meet to put an end to the Dispensation of the Law, which was delivered unto the Children of *Israel* by the Ministry of *Moses*; it pleased him, according to his determinate Will and everlasting Counsel, to send his own Son, the Lord Jesus Christ, who was born of the Virgin *Mary* in *Bethlehem* of *Judea*, of whom *Moses* and the Prophets did write, and whom John testified of *to be the Lamb of God who taketh away the Sins of the World*, John 1. 29. He perfectly fulfilled the Law, and the

Righteouſneſs thereof, and gave witneſs unto the Diſpenſation of the Goſpel, drawing Religion into the ſecret of the Heart, he made it to conſiſt in a higher ſtate of Righteouſneſs, then that of the Law, called Evangelical; he alſo approved himſelf, and the excellency of his Doctrine, by many great and wonderful Signes and Miracles, and ſealed it with his Blood; for that after he had preach't that heavenly Doctrine, and wrought many Miracles among the *Jews*, he was apprehended, and by wicked hands was Crucified and Slain, yet God raiſed him up again; ſo that he triumphed over Death, of which it was impoſſible for him to be held; and after he was ſo raiſed up from the Dead, he appeared to his Diſciples and Followers, who had believed in him, comforting them with the hope and aſſurance of the pouring forth & attendance of his Spirit, by which he was to be with them unto the end of the World, and by which they, and all ſuch as afterwards ſhould come to believe in his holy Name might be rendered capable of bearing and holding forth a true, certain and faithful Teſtimony for him whom God hath appointed for Salvation unto the ends of the Earth, and alſo of performing that Worſhip and Service which was inſtituted by him,

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which Worſhip is Spiritual, and cannot be truly performed by the Art, Strength, Wiſdom and Policy of men in their natural and unconverted ſtate, but only by thoſe who are ſpiritually quickened and renewed unto God (in ſome meaſure) and whoſe Hearts and Souls are fitted and prepared by the Light, Grace, Spirit & Power of our bleſſed Lord and Saviour Jeſus Chriſt.

That the Worſhip inſtituted by Chriſt is Spiritual is very plain, from his own Words unto the Woman of *Samaria*, John 4. 21, 22, 23, 24. *Jeſus ſaid unto her, Woman, believe me, the hour cometh, when ye ſhall neither in this Mountain, nor yet at* Jeruſalem *worſhip the Father; ye worſhip ye know not what, we know what we worſhip, for Salvation is of the* Jews; *but the hour cometh, and now is, when the true Worſhippers ſhall worſhip the Father in Spirit and in Truth, for the Father ſeeketh ſuch to worſhip him; God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and in Truth.* This is the chiefeſt and moſt ample Teſtimony that Chriſt gives of the Chriſtian worſhip, as different and contradiſtinguiſhed from that under the Law; he tyeth not his People to the Temple at *Jeruſalem*, nor unto any other place, but plainly holds out, that the ſeaſon is now come, wherein the worſhip muſt

be in Spirit and in Truth; he also gives the reason for it, and excellently argues from the anology that ought to be betwixt the Object and the Worship directed thereunto, *viz. God is a Spirit, therefore he must be worshipped in Spirit*——This Testimony of our Lord is so clear in the case, that I need not enlarge much further upon it, but only add the saying of the Apostle *Paul* to the Church at *Philippi*, *We are the Circumcision that worship God in the Spirit, and rejoyce in Christ Jesus, having no confidence in the Flesh*, Phil. 3. 3 By which it appears, that the Saints and People of God, in those dayes, were in the practice of that worship which was instituted by our Lord, as aforesaid.

Section II.

Concerning Mans incapacity of Worshipping and Serving God acceptably in his natural and unconverted State.

THat Men in their natural and unconverted state are uncapable of performing this spiritual Worship, is certainly true, for that, whilst they remain in that state, they cannot do any thing that is really good and acceptable

acceptable unto God, being ſubject unto that depraved and ungodly Spirit which leads People into Iniquity, and rules in all the Children of Diſobedience, it comes to paſs, that not only their Words and Deeds, but alſo the Imaginations of their Hearts are evil continually, their Thoughts, Notions and Conceptions concerning Divine and Spiritual matters are unprofitable both to themſelves and others, which thing doth yet further appear from divers Teſtimonies in the Scriptures of Truth. *Moſes* ſaid, *That God ſaw the Wickedneſs of man was great in the Earth, and that every Imagination of the thoughts of his Heart was only evil continually, and that it repented the Lord that he had made man on the Earth, and it grieved him at his Heart*, Gen. 6. 5, 6. *David* ſaith, *The Lord looked down from Heaven upon the Children of men, to ſee if there were any that did underſtand and ſeek God*, and ſays, *They are all gone aſide, they are altogether become filthy, there is none that doth good, no not one*, Pſal. 14. 2, 3. And again, *But unto the Wicked God ſaith, What haſt thou to do to declare my Statutes, or that thou ſhouldſt take my Covenant into thy Mouth?* Pſal. 50. 16. *Jeremiah* ſaith, *The Heart is deceitful and deſperately wicked, who can know it?* Jer. 17. 9. Our Lord ſaith, *An evil man out*

of the evil treaſure bringeth forth evil things, Matth. 12. 35. Alſo the Apoſtle *Paul*, alluding to the ſaying of *David*, ſays, *There is none Righteous, no not one; there is none that underſtandeth; there is none that ſeeketh after God; they are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one*, Rom. 3. 10, 11, 12. Thus it is to be obſerved, that what is thus ſpoken relates to men in their natural and unconverted State, wherein their Souls are dead unto God, and the things of his Kingdom, and cannot live unto him, nor do any ſuch lively act, as to ſerve him, until they receive the Lord Jeſus Chriſt, and know the vertue and power of his Grace & Spirit, inwardly to quicken them unto God, *That ſo they may ſerve him in the newneſs of the Spirit, and not in the oldneſs of the Letter*, Rom. 7. 6.

For, alas, it is not the bare performance of ſuch things, as are ſuppoſed to be religious duties, that brings into acceptance with God, unleſs the Heart, Soul and Spirit of man be renewed, fitted, prepared and qualified by that which is holy and pure; its the riſe of the performance that God looks at, more then the outward act, he that ſearches the Heart and tryes the Reins of men, before whom all things are naked and bare, looks

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not so much upon the external Fabrick, as the internal frame of the Soul, *Unto this man will I look, saith the Lord, even to him that is poor, and of a contrite Spirit, and trembleth at my Word*, Isa. 66. 2.

We read, that although the *Jews* were in the practice of the legal forms of Worship, Sacrifice and Oblations, which were by Gods appointment, yet, because their Hearts were defiled, and polluted with Sin and Iniquity, and that they presented not their Offerings and Sacrifices in a right frame of Spirit, nor under that disposition of Soul that was required; therefore they incurred the wrath and displeasure of God against themselves, and with great aggravation he declared against them, and terribly renounced their Worship, as appears in *Isa.* 1. and 66. 3. *Amos* 5. 21, 22, 23. If it was so then, that the *Jews* under that Dispensation displeased the Lord in appearing before him, with Offerings and Sacrifices, whilst their Hearts were polluted and unprepared, as aforesaid; it may be a caution unto all those that make profession of the pure and undefiled Religion of our Lord Jesus Christ, and of that Worship which was instituted by him, that they be not found attempting the performance thereof in a spiritual unpreparedness, and

whilst their Hearts and Souls are polluted with Sin and Iniquity, lest it be said unto them, as it was unto the Jews, *Who hath required this at your Hands to tread my Courts?* Isa. 1. 12.

Again if the Jewish Sacrifices, in the time of the Law, were Sprinkled before they were offered, and the People were Consecrated that offered them, before they presented themselves before the Lord, and that the touching of a dead or unclean Beast then, made People unfit for the Temple or Sacrifice, yea, society with the Clean, until they were first Sprinkled and Sanctified, as the Scriptures hold out, *Numb.* 8. and chap. 19. 2 *Chron.* 29. 36. and 30. 16, 17. How can any think so meanly of the worship, instituted by Christ, in Gospel times, as that it should admit of unprepared and unsanctified Offerings, or allow, that those who are spiritually defiled with Sin and Iniquity, and in Words or Deeds do daily touch that which is unclean, can in that state well and acceptably worship the pure God, until their Consciences be sprinkled from dead works by the blood of Jesus, and that they be inwardly prepared and consecrated, by his divine Spirit and Power, in order to serve him.

It is also observable, that when the Temple

at *Jerusalem* was built, before the glory of the Lord descended to fill the same, it was purified and cleansed and all polluted stuff removed out of it, yea, and the place for the Tabernacle was overlaid with Gold, the most pretious clean and purest of Mettals, *1 Kings* 6, 7, 8, *chapters*. So also, before God be truly worshipped in the inward Temple of the Heart, it must also be purged of the filth and pollutions that are therein, that so it may be fit to receive the Spirit of God, so as to be acted by it.

And yet further, let it be considered, how it can be available to the High and Lofty in Mind and Spirit, the Rich and Full in the Pomp and Grandure of the World, the Proud, Covetous and Self-conceited, and such as go on in a road of Unrighteousness, Ungodliness and Vanity to utter a multitude of unseasoned Words before the Almighty God, or to cry Lord, Lord, whilst they have neither received, nor are subject unto that Blessed Spirit which has right to call him so, *1 Cor.* 12, 3. Or how any can rationally suppose, that he who is clothed with divine Honour and Majesty, who covers himself with Light as with a Garment; who stretches forth the Heavens like a Curtain, and walks upon the Wings of the Wind; who maketh

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his Angels Spirits, and his Ministers a flame of Fire, and is of purer Eyes then to behold Iniquity, can be truly and acceptably Served and Worshipped by such as do not only resist and rebel against that which brings into acceptance with God, but also remain and delight in that which is an abomination unto him.

Section III.

Concerning the necessity of receiving the Light, Grace and Spirit of Christ in order to quicken and renew to God, and so to prepare and qualifie People for his Worship and Service.

SInce then it appears that the Worship instituted by Christ is spiritual, and that no man in his natural and unconverted state is capable of performing the same acceptably, we may conclude, and that upon sure grounds, that the preparation of the holy Spirit is that which is absolutely necessary for men to know in the first place, before they go about to perform their Devotions before the Lord: Such as desire to worship God acceptably must believe in him whom God

God hath ſent to redeem loſt man unto himſelf, viz. the Lord Jeſus Chriſt, who by his Light, Grace and Spirit doth manifeſt Sin and Evil in the Hearts and Souls of People and reproveth for the ſame, and alſo leadeth them that truly own and receive him unto Repentance, and converteth them unto God; he, by his Power revealed in man, doth Crucifie the Fleſh, with the Affections and Luſts; he cleanſes from Sin and Iniquity, and quickens the Soul unto God, raiſing up the ſame unto newneſs of Life; ſo that thoſe who in their natural and unconverted ſtate have been Aliens unto God, and Strangers to the Covenant of Promiſe, through Faith in Chriſt, and the work of his Grace and Spirit in their Hearts; ſuch come to be delivered from the Power of Darkneſs, and tranſlated into the Kingdom of Gods dear and wel beloved Son, to be made Heirs of Glory, Fellow-Citizens with the Saints, of the Houſhold of God, *Col.* 1. 13. *Epheſ.* 2. 19. and ſo are rendered capable of Worſhipping and Serving God acceptably, according to divine inſtitution, *Being born again* (as the Apoſtle ſaid) *not of corruptible Seed, but of incorruptible, by the Word of God which liveth and abideth forever*, 1 Pet. 1. 23.

As to the quickening and renewing Ver-

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tue of this divine Spirit and Light of Chriſt, the Saints and Children of God have not only a living and bleſſed Experience thereof in this our day, but alſo the Scriptures do afford us divers Teſtimonies concerning the ſame; *Jeſus* ſaith, *As the Father raiſeth up the Dead, and quickeneth them, even ſo the Son quickeneth whom he will*, John 5.21. Again, *It is the Spirit that quickeneth, the Fleſh profiteth nothing*, John 6. 63. And alſo the Apoſtle *Paul* in his Epiſtle to the *Romans* ſaith, *If any man have not the Spirit of Chriſt he is none of his; and if Chriſt be in you, the Body is Dead becauſe of Sin, but the Spirit is Life becauſe of Righteouſneſs; but if the Spirit of him that raiſed up Jeſus from the Dead dwell in you, he that raiſed up Chriſt from the Dead ſhall alſo quicken your mortal Bodies, by his Spirit that dwelleth in you; therefore Brethren we are Debtors not to the Fleſh, to live after the Fleſh; for if ye live after the Fleſh ye ſhall Dye, but if ye through the Spirit do mortifie the deeds of the Body ye ſhall Live; for as many as are led by the Spirit of God, they are the Sons of God*, Rom. 8. 9, 10, 11, 12, 13, 14. And again the ſame Apoſtle in his Epiſtle to the *Epheſians* ſays, *And you hath he quickened who were dead in Treſpaſſes and Sins; yea, God who is rich in Mercy, for his great Love wherewith he loved*

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us, even when we were dead in Sins, hath quickned us together with Christ, (by Grace are ye saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, Ephes. 2. 1, 4, 5, 6. From whence it is very clear and plain, that it is the Spirit of Christ that quickeneth the Souls of those who have been dead in Trespasses and Sins, and that if any man have not the Spirit of Christ he is none of his, and if he be none of Christs, he is none of the true Church, and consequently no true Worshipper; Again he says, *That as many as are led by the Spirit of God, they are the Sons of God*; and if Sons then Heirs and Members of the true Church, who worship God in the Spirit.

Moreover, as the Lord Jesus Christ by his divine Spirit and Power doth thus work upon the Hearts and Souls of those that receive him, in order to cleanse from Sin and Iniquity, and to raise up into newness of Life; so also it is he only, by his holy Light and Spirit, that truly prepares and disposes the Hearts of People for the service of God, and opens the Mysteries of Truth unto the Sons and Daughters of Men: *He it is that hath the Key of* David, *that opens, and no man shutteth, and shutteth, and no man openeth,* Rev. 3. 7. And without him the vision of divine things are

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as a Book that is Sealed, and hid from the wiſdom of man in the Fall, and no man is worthy to open the Seals thereof; for which cauſe, it ſeems, *John* Wept, as we read in the Revelations, *And I ſaw, in the right hand of him that ſat on the Throne, a Book written within, and on the back-ſide ſealed with ſeven Seals; and I ſaw a ſtrong Angel proclaiming with a loud voice, Who is worthy to open the Book and to looſe the Seales thereof? and no man in Heaven, nor in Earth, neither under the Earth was able to open the Book, neither to look thereon; and I wept much, becauſe none was found worthy to open the Book, neither to look thereon; and one of the Elders ſaid unto me, Weep not; behold the Lion of the Tribe of* Judah, *the Root of* David, *hath prevailed to open the Book, and to looſe the ſeven Seals thereof*, Rev. 5. 1,2,3,4,5. By the Lion of the tribe of *Juda*, is to be underſtood the Lord Jeſus Chriſt, who prevailed with the Father to open the Book of Truth, and to looſe the Seals thereof; without whom no man is able to open the ſame, be he never ſo Wiſe in worldly Wiſdom, and never ſo Learned in natural Arts and Sciences, as may hereafter, in its due and proper place, more fully and at large appear.

Section IV.

Concerning the Gospel Church and Evangelical Temple.

AS it is the Light, Spirit and Power of our Lord Jesus Christ that truely quickens, and renews People unto God, and renders them capable of performing that Spiritual Worship, which is acceptable unto him; so also it is by the vertue and influence of the same Spirit and Power that the Lords People have been, and are stated in a joynt Fellowship and Communion, and are drawn into an outward and visible Society, and so come under the name of a Church; yet for a better understanding of the word Church, or what is meant thereby, it may be considered in a two fold respect, *First*, As it comprehends all whatsoever, of every Nation, Kindred, Tongue and People, whom the Lord God by his universal Spirit and Power (revealed and made manifest in and through our Lord Jesus Christ) doth truly call and gather out of the Life and Spirit of the World, and the Pollutions and Defilements thereof, into that Pure, Holy and Righte-

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ous State of Faith and Life, wherein they are accepted of God, and owned by him as his Children and People, which make up that one, true, Universal, or Catholic Church, out of which (indeed) there is no Salvation. *Secondly*, The word Church may be taken for a certain number of Persons who (being Members of this Universal Church) are gathered into an outward and visible Society, and do Meet and Assemble themselves together, really to wait upon, and Worship the Living God, and to bear a Testimony for the Truth against Error. The Church, in the first sence, in Scripture terms, is called, *The New, Holy and Heavenly* Jerusalem, *the general Assembly and Church of the First-Born, the Lambs Bride*, and *the City of the Living God*, Heb. 12. 22, 23. Rev. 19. 7. and 21. 2, 9, 10. The Church in the latter sence we have it often mentioned in the Scriptures, as appears *Mat.* 18. 17. 1 *Cor.* 1. 2. *Gal.* 1. 2. 1 *Thes.* 1. 1. also *Rev.* 1. 4. John *writeth to the seven Churches in* Asia. Thus it is not the outward House, Frabrick or Building of Wood or Stone, that is or can be truly term'd the Church, or House of God, in this Gospel day, as some vainly do conceive, (and therefore do ascribe some imaginary Sanctity or Holiness thereunto) but it is the Assembly of Believers,

Believers, in this sence gather'd together as aforesaid, who are the Evangelical Temple, Gospel Church, and House of God, the Ornaments whereof are not the Embroideries and Furnitures of wordly Art and Wealth, but the Gifts and Graces of the holy Spirit, Love, Meekness, Faith, Patience, Long-suffering, Humility, Self-denial and Charity, with other Christian Vertues.

'Tis true the *Jews* under the old Covenant and Dispensation of the Law had an outward Temple, where they were to Worship, as in 1 *Kings* 9. and 2 *Chron.* 7. and because the Lord was pleased to Hollow it for his Name, and honour it with his Presence; as also to cause an outward Glory and Majesty to appear there, by causing Fire from Heaven to consume their Sacrifices, &c. therefore it was called the House of God, as is manifest in the writings of the old Testament. And also the Lord Jesus, before he was offered up, gives it that Name, *Mat.* 21. 13. *Joh.* 2. 16. But then, after Christ was offered up, and the pure spiritual Worship and Service came to be Exalted, and born Testimony unto, by the Apostles and Servants of Christ, that outward Temple being left desolate of the Glory and Presence of God, it came to Ruin, according to the saying of the Lord Jesus,

and the true Miniſters of the Goſpel plainly teſtified, *That the moſt high dwelt not in Temples made with Hands*, Acts 7. 48. and 17. 24, 25. *Neither was he Worſhipped with mens hands, as though he needed any thing, ſeeing he giveth to all Life and Breath, and all things; but he is Worſhipped in Spirit*, John 4. 24. *His Tabernacle is with men, he will dwell with them, and they ſhall be his People*, Rev. 21. 3. Therefore the Apoſtle thus writes to the Church at *Corinth*, *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you; if any man defile the Temple of God, him ſhall God deſtroy; for the Temple of God is holy, which Temple ye are*, 1 Cor. 3. 16, 17. Again, *Ye are the Temple of the Living God, as God hath ſaid, I will dwell in them, and walk in them, and I will be their God, and they ſhall be my People*, 2 Cor 6. 16. And alſo the Apoſtle *Peter* ſays, *Ye alſo as lively Stones are built up a ſpiritual Houſe, an holy Prieſthood to offer up ſpiritual Sacrifices acceptable to God by Jeſus Chriſt*, 1 Pet. 2. 5. Again the Author to the *Hebrews* expreſſeth himſelf thus, *Moſes verily was faithful in all his Houſe, as a Servant, for a Teſtimony of thoſe things which were to be ſpoken after; but Chriſt as a Son, over his own Houſe, whoſe Houſe we are, if we hold faſt the Confidence, and the rejoycing of the Hope firm*

unto the end, Heb. 3. 5, 6. By all which Testimonies its plainly manifest, that the Saints and Children of God are that Spiritual House, and Evangelical Temple, wherein the Glory and presence of God is spiritually known and witnessed in this Gospel day, which is yet further confirmed, and held forth in that remarkable passage of the Apostle *Paul* to the Church at *Ephesus*, *Now therefore ye are no more Strangers and Forreigners, but fellow Citizens with the Saints, and of the houshold of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone, in whom all the Building fitly framed together groweth unto an holy Temple in the Lord, in whom you also are builded together for an Habitation of God through the Spirit*, Ephes. 2. 19, 20, 21, 22.

Howbeit Christians have Meeting-Places; tho not in Jewish or Heathen Pomp and State, but plain and suitable for that purpose, answerable to the simplicity of the Life and Doctrine of their blessed Lord, who teaches Humility, Plainness and Moderation upon all accounts; it is not simply the Place, but the Persons there assembled that he has a regard unto, who meet in his Name and Fear, such doth he

honour with his bleſſed Preſence whereſoever they are met together to wait upon him, and by the vertue of his Grace and Spirit he doth ſtrengthen and confirm his Children and People, enabling them to perform that Worſhip and Service which is acceptable unto God in this Goſpel day.

Section V.

Concerning ſilent waiting upon God, for the help and concurrence of his holy Spirit, in the performance of Divine Worſhip.

INaſmuch as thoſe who have received the Lord Jeſus Chriſt, and make profeſſion of his bleſſed Name and Truth, are ſo drawn into an outward and viſible Society, as that they do Meet and Aſſemble themſelves together at ſeaſonable and convenient times and places, according to the practice of the true Believers in the primitive times; ſo when they are aſſembled, it ought to be the care of all to abſtain from their own Actings, Thoughts and Imaginations, and to be inwardly retir'd in

in their Minds in a holy watchfulneſs and dependency upon the Lord, that ſo being gathered together in his Name, they may be ſenſible of his bleſſed Preſence amongſt them, according to his promiſe, *Where two or three* (ſays he) *are gathered together in my Name, there will I be in the midſt of them.* This Name is not only an outward and literal Name, but a pretious, living & powerful Name, wherein true Comfort, Strength & Safety is, nor is it an outward gathering only, but an inward gathering in Heart, Mind and Spirit unto that which is pure and holy; therefore ſaith the Apoſtle, *I beſeech you Brethren by the coming of our Lord Jeſus Chriſt, and by our gathering together unto him,* 2 Theſ. 2. 1. By which it appears that the Saints gathering was unto Chriſt, his Spirit and Power, and as every one are thus gathered in Spirit, as well as outwardly in Perſon, the ſecret Power and Vertue of the divine Spirit is frequently known to Revive and Refreſh their Souls, and the pure Motions and Breathings thereof are witneſſed; from which as Words of Declaration, Prayers or Praiſes to God do ariſe, the pure, ſpiritual and acceptable Worſhip and Service of God is known, yea tho there be not a

word ſpoken, yet its poſſible that the true Spiritual Worſhip may be performed and the Church of Chriſt Edified.

Howbeit, although this inward Silence, and ſpiritual waiting upon God be a very great & neceſſary Duty, and in order preceeds all real acts of Divine Worſhip; forasmuch as it is an inward retirement of the Mind from all its own Motions, Workings, Imaginations and vain Speculations, and a meer dependance upon God for the help and influence of his Grace and Spirit, yet it is very ſtrange and oppoſit to the natural Will and Wiſdom of Man, whoſe roving Imaginations and running worldly Deſires, Vanities and Delights are not eaſily ſubjected and brought to ſilence, and ſuch are ready to think all time loſt wherein there is not ſomething ſpoken that's obvious to the outward Senſes, not conſidering that ſo long as the natural Spirit of man is the firſt and chief Author and Actor of him in his Devotions towards God, ſo as that he does not firſt wait for a Divine Guide to direct him he cannot worſhip acceptably, nor bring forth any thing of himſelf but the Fruit of the faln, natural and corrupt Root; and indeed this is one great reaſon why many ſober and diſcreet

Perſons

Persons, in this our Age, cannot joyn with the several forms of Worship now extant in the World, but under a conscientious Exercise and Concern do dissent from them; not in any stubbornness (as some would charge them) but really for Conscience sake, lest they should offend God in joyning with that which he by his Spirit hath made them sensible of that he takes no delight in; for what is a heap of the most Pathetical Words that can be uttered unto God Almighty, when they are both begun, carried on and concluded in mans own natural Will and Strength, without the motion or influence of the Spirit of God, which is and must needs be of absolute necessity for enabling People to perform that Spiritual Worship which was instituted by our Lord, and is now practiced by his People.

Yet nevertheless, although this inward retiredness and spiritual waiting upon God be almost a mystery to the World, and very hard & difficult unto men in their natural unregenerate State, yet it is that whereby the Spiritual man renews his strength in the Lord, & it is frequently commanded & born testimony unto in the holy Scriptures, as appears by the following Texts, which

the Reader may peruſe at his Leaſure, *Job* 14. 14. *Pſal.* 40. 1. *and* 62. 5. *and* 69. 3. *Prov.* 20. 22. *Iſa.* 40. 31. *Lam.* 3. 25, 26. *Hoſ.* 12. 6. *Hab.* 2. 1. *Mat.* 24. 42. *and* 25. 13. *and* 26. 41. *Mar.* 13. 37. 2 *Tim.* 4. 5. See alſo, *Ezra* 9. 4. *Ezek.* 3. 15, 16. *Zech.* 2. 13. *Job* 2. 13.

Moreover this ſilence or ſilent waiting for a ſeaſon, before Words be ſpoken relating to the Worſhip and Service of God, doth not thus only appear to be agreeable to Scripture Teſtimony, but alſo is anſwerable even to Reaſon & natural Experience in other things, for he that would learn of a Maſter any Art or Science, ought not to fall on ſpeaking or acting immediately of his own Mind and Will, & ſo continue unquiet, but rather ſhould be ſilent, for a ſeaſon, to hear his Maſter inſtruct him what and how he ſhall do or ſay, and then proceed. So alſo he that undertakes to ſerve a Maſter ſhould not run haſtily on to do things in his own Time and Will, nor yet to deaſſen his Maſter with Diſcourſe, though it were in Praiſes of him; but he ought rather to wait to hear his Maſter ſpeak, and inform him what and how to do, and then proceed to act according to his Directions. Even ſo thoſe

that

that desire to be taught of God and instructed by him in Righteousness, ought not to keep themselves continually busied with their own Imaginations and Inventions, but patiently to wait upon God, that so he by his Grace and Spirit may Teach and Instruct them; and also those that desire to serve God (in this Gospel day) ought not to run hastily about the same, in their own corrupt, forward and unrenewed Wills and Minds, but diligently to attend upon God to feel the Strength and Counsel of his Spirit in such undertakings.

Section VI.

Concerning the Preparation, Call and Ordination of Gospel Ministers.

As it is the duty of every Christian to wait upon God for the help and strength of his holy Spirit, in order to fit, prepare & qualifie them for the Worship & Service of God; so it is by the Power and Vertue of the Divine Spirit that every true Evangelist and Gospel Minister is ordained, prepared and supplied in the

work

work of the Miniſtry, otherwiſe he cannot be truly ſaid to be a Miniſter of the Spirit; for as none could be Miniſters of the Letter who had thence no ground of their Call, nor directions therefrom, how, when, nor after what manner they ſhould Miniſter; neither can any be reall Miniſters of the Spirit, who are not called, ordained, fitted and prepared by it, nor are acquainted with the motions and directions thereof, in order to draw, move, act, influence, aſſiſt and go before them in the Work and Service of the Goſpel.

As for the Service of the *Jews*, under the Diſpenſation of the Law, there was a certain Tribe allotted for the Miniſtry, which was the Tribe of *Levi*, ſo that then People needed not to queſtion who ſhould be Prieſts and Miniſters of holy things, for that the Lord God by his Servant *Moſes* did ſet apart divers of the aforeſaid Tribe for the Prieſtood, and other Offices; as alſo he did direct how, and after what manner their Worſhip and Service was to be performed, as may be ſeen at large in the writings of *Moſes*—— And beſides that it pleaſed God at divers times under that Diſpenſation, by the immediate Teſtimony of his holy Spirit, to raiſe up

ſeveral

several Persons to Teach, Instruct and Reprove the People, as *Samuel*, *Nathan*, *Eliah*, *Elisha*, *Jeremiah*, *Amos*, and others of the Prophets; but now under the new Covenant, and Dispensation of the Gospel, there is no such Tribe of People allotted, & set a part particularly for the Ministry, as was under the Law, neither is the Worship and Service of *Christians* Celebrated after the manner of the *Jews* in divers respects, nor is it attended with those outward Ceremonies, and shadowing Performances, as was that of the *Jews*; for the Christian Worship & Service is performed in Spirit & in Truth, (as hath been before and still yet may be further observed) and therein it greatly Excelleth, and far Transcended that under the Law, being under the administration of Life and Glory, wherein the Lord Jesus Christ is alone exalted as high Priest and Prophet of his People, who being the Lord of true Divinity, doth spiritually Call, Ordain, Constitute and Qualifie the Ministers of the new Testament, and Instruct them in the Spiritual Law, which is the delight of Gods People.

That the Apostles and Servants of Christ, in the Primitive times, were called

led and qualified by the Divine Spirit to, and for, the Work of the Miniſtry, is ſo plain and clear that none need queſtion it, unleſs it be ſuch who at this day would aſſume and arrogate unto themſelves the name and title of Goſpel Miniſters, by Virtue of ſome outward Ordination, without the call, help and influence of the holy Spirit; unto ſuch I ſay it greatly behoves them to conſider how, and when, the Lord Jeſus Chriſt did transfer that power unto man which is only peculiar unto himſelf; I know that thoſe who deſpiſe the motion and dictates of the Grace of God in themſelves, and yet would be eſteemed Miniſters, are apt to deny, that the Power and Influence of the holy Spirit is of abſolute neceſſity for the Call and Qualification of a Goſpel Miniſter, and therefore do wholly betake themſelves to an outward Ordination for a refuge, otherwiſe ſuch would have nothing to ſtand upon, in that reſpect, for what they pretend to. 'Tis certain, and always granted, that thoſe whom God is pleaſed to Call and Qualifie by his Grace and Spirit to and for the Work and Service of the Goſpel, are to be owned and approved of by his Church and People; but then it does not therefore

therefore follow that any who have only attained unto ſome degree of humane Learning & Knowledg in Arts & Sciences, can be thereby fitted for the Goſpel Miniſtry, or that ſuch Perſon, under thoſe Circumſtances, can be rightly qualified for that Work & Service by the Power of man, without the call, help, influence and aſſiſtance of the bleſſed and holy Spirit and Power of our Lord Jeſus Chriſt, wherein the true power of Ordination ſtands, and not in men, as men, but in the Spirit of Chriſt, which ought to have the ſupream Government in the hearts of men, and thoſe who are truly called, ordained and qualified by the divine Spirit for the Work and Service of the Goſpel, are accepted of God and approved of by his Church and People, as the Apoſtle ſaid, *He that in theſe things ſerveth Chriſt, is acceptable to God, and approved of Men*, Rom. 14. 18. Alſo we read that the Apoſtle *Paul*, when he took his leave of the Elders of the Church of *Epheſus*, he thus expreſſed himſelf, *Take heed therefore unto your ſelves and to all the Flock, over which the holy Ghoſt hath made you Overſeers, to feed the Church of God which he hath purchaſed with his own Blood*, Acts 20. 28. And again the holy

Ghoſt

Ghost said unto the Prophets & Teachers which were in the Church at *Antioch*, *Separate me* Barnabas *and* Saul, *for the Work whereunto I have called them*; *and when they had Fasted and Prayed, and laid their hands on them, they sent them away*; *so* (its said) *they being sent forth by the holy Ghost departed unto* Seleucia, *and from thence they sailed to* Cyprus, *and when they were at* Salamis *they Preached the Word of God in the Synagogues of the* Jews, Acts 13. 1, 2, 3, 4, 5. From whence its observable.

First, That the Elders of the Church at *Ephesus* were made Overseers there, by the Holy Ghost.

Secondly, That it was the Holy Ghost that called *Barnabas* and *Saul* unto the Work and Service of the Gospel, and that it was the Holy Ghost that sent them.

By which it appears, that the power of Calling, and Ordaining Gospel Ministers, resides in the Holy Spirit, and that those who are Called and Ordained thereby, are approved by the Church, being set apart by God for the Service they are called unto, which thing doth very well agree with the saying of the Apostle *Paul* to the Church at *Corinth*, *God hath set some in the Church*, *first Apostles*, *secondarily Prophets*, *Teachers*,

Teachers, &c. 1 Cor. 12. 28. And likewise to the *Ephesians*, he saith, *When he ascended up on high, he led Captivity Captive, and gave gifts unto Men; and he gave some Apostles, and some Prophets, & some Evangelists, and some Pastours and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ*, Ephes. 4. 8, 11, 12. By which it also appears that it was not Man but God that set Apostles, Prophets and Teachers in the Church, and that it was through the gift of God that they were made Apostles, Prophets, Evangelists, Pastours and Teachers, and thereby were they rendered capable of perfecting the Saints, of the work of the Ministry, and of edifying the Body of Christ.

Furthermore it is observable that when the Apostle *Paul* was giving an account before King *Agrippa*, how the Lord met with him in his way to *Damascus*, he says, that *Jesus* told him, *For that purpose he appeared unto him, to make him a Minister and a Witness both of those things which he had seen, and of those things he would appear unto him in*, Acts 26. 16. And also the same Apostle in his Epistle to the *Galatians* says, *When it pleased God* (who separated him from

my

my Mothers Womb, and called me by his Grace) to reveal his Son in me, that I might preach him among the Heathen, immediately I conferred not with Flesh and Blood, neither went I up to Jerusalem, *to them that were Apostles before me, but I went into* Arabia, *and returned again unto* Damascus, Gal. 1. 15, 16, 17. And again, in his Epistle to *Timothy*, he says, *I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful putting me into the Ministry*, 1 Tim. 1. 12. All which doth yet further set forth, that it was the Lord Jesus Christ that made *Paul* a Minister, and that it was by his Grace, Spirit and Power that he was enabled and put into the Ministry; neither does it appear that he went up to *Jerusalem* at that time to be ordain'd by them who were Apostles before him, but he went into *Arabia* and returned again unto *Damascus*, as is before set forth.

Objection, Its probable some may object and say, *That though the Apostles, and Ministers of Christ, in the primitive times were immediately called to that Work and Service by the Spirit of God, yet it was for an extraordinary Work, and if any now do pretend to an immediate call, they ought to confirm it by Miracles.*

Answer,

Anſw. Unto which I Anſwer; That although it was an extraordinary Work which they were ſent to do, yet the degree does not change the kind; *They were to preach Chriſt Crucified and riſen again, and were to preach Repentance and remiſſion of Sins through his Name: They were to turn People from Darkneſs to Light, and from the Power of Satan unto God, that ſo they might receive forgiveneſs of Sins, and an Inheritance among them which were Sanctified by Faith in Chriſt*, Acts 26. 18. Even ſo are the Miniſters of Chriſt in this our day to hold out the ſame Doctrine, according to the Diſpenſation of the Goſpel committed unto them; nor is there any neceſſity for Miracles to be wrought by thoſe who are called of God, in this our day, to the Work of the Miniſtry for the confirmation of their Teſtimony, when as they preach no new Goſpel, but what was preacht by the Servants of Chriſt in the primitive times, and is already confirmed by the Miracles of Chriſt, and of his Apoſtles; and when nothing is offered but what is anſwerable to Truth, and agreeable to the Teſtimony of the Scriptures; and beſides that, we do not find that either *John* the Baptiſt, or ſeveral others of the Pro-

phets did any Miracles, and yet they were both Immediatly & Extraordinarily ſent.

Section VII.

Concerning Women Preaching.

AS this Divine Spirit hath been, and is extended univerſally unto all People, at certain times and ſeaſons, during the day of their Viſitation, according to the Good will and Pleaſure of our God, and that in order to call, gather and renew them unto himſelf; ſo it hath been the good Pleaſure of our God to call and qualifie whom he thinks convenient for the Work and Service of the Goſpel; and upon this account it may pleaſe him ſometimes to make uſe of Women as well as Men, according to his Promiſe by the Prophet *Joel*, *And it ſhall come to paſs afterward, that I will pour out my Spirit upon all Fleſh, and your Sons and your Daughters ſhall Propheſie, your old Men ſhall dream Dreams, your young Men ſhall ſee Viſions; and alſo upon the Servants, and upon the Hand-Maids in thoſe dayes will I pour out my Spirit.* This Propheſie had a reſpect to

the Gospel Day, and related to the more plentiful effusion of the Holy Spirit under that Dispensation, both upon Male and Female, as was witnessed at the day of *Penticost*; *When the Apostles with the Women, and* Mary *the Mother of* Jesus, *with his Brethren, were gathered together*, its said, *They were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance*, Acts 1. 13, 14. and 2. 4. And if All were filled with the Holy Ghost, and Spoke, then Women as well as Men, forasmuch as Women were there present with the Men, as the Text holds out.

Object. Now so it is that many are enclined to object against Women Speaking or Preaching, and upon that account do alledge the words of the Apostle *Paul*, 1 *Cor.* 14. 34, 35. 1 *Tim.* 2. 11, 12.

Answ. In answer whereunto I say, that although these Texts may be mystically understood, as some have observed, yet if we take them literally, and withal consider the scope and tendency of the Apostles Words, both before and after, and compare other Expressions of his with

thoſe, (which will be one way to give ſatisfaction concerning his meaning) and alſo obſerve the Practice of the Church upon theſe accounts, it will appear that Women, as Women, or of that Sex, and for no other reaſon, are not prohibited to Preach.

Its obſervable, that the Apoſtle *Paul* in that Chapter, 1 *Cor.* 14. was not treating who, or what Sex ſhould Propheſie, & what not; but he was ſpeaking of that order and decency which ſuch as Propheſie ought to obſerve; he was treating of Spiritual Gifts, and of Speaking and Praying in an unknown Tongue, and of the method that ſuch ſhould uſe; *If any Man* (ſays he) *ſpeak in an unknown Tongue, let it be by two, or at the moſt by three, and that by courſe, and let one interpret; but if there be no Interpreter let him keep ſilence in the Church, and let him ſpeak to himſelf, and to God; let the Prophets ſpeak two or three, and let the other judge; and if any thing be revealed to him that ſitteth by, let the firſt hold his peace; for ye may all Propheſie one by one,* &c. then he adds, *Let your Women keep ſilence in the Churches; for it is not permitted unto them to ſpeak, but they are commanded to be under obedience, as alſo ſaith the Law, and*

if

if they will learn any thing let them ask their Husbands at home, for it is a shame for a Woman to speak in the Church. And so he goes on, and concludes that Chapter with these Words, *Let all things be done decently and in order.*

By all which it is very clear & plain, that the Apostles drift was to advise them unto a decent, comely and orderly method in the Church, and that he did not intend a general prohibition unto Women, howsoever they were called or qualified, for then had he not only opposed their approved Practice in the Church, but even his own Testimony in the very same Epistle, where he saith, *Every Woman that Prayeth or Prophesieth, with her Head uncovered, dishonoureth her Head*, chap. 11. 5. Thus he is so far from disallowing of Women Praying or Prophesying, that he adviseth how they shall be covered, and demean themselves in the performance of such Services and Devotions. Again the Apostle says, *Ye may all Prophesie one by one*, and if All, then Women as well as Men, forasmuch as without any restriction he directs his Epistle to the Church of God at *Corinth*, which no question consisted of Women as well as Men; if then these words [*Ye may all*

Propheſie] have relation unto them to whom the Apoſtle directed that Epiſtle, as is certain; then Women may Propheſie as well as Men, provided they be truly called and qualified by the Spirit of God, and that any thing be revealed and enjoyned upon them to declare and hold forth unto People from him, who is and ought to be the ſole orderer and diſpoſer of the Hearts and Spirits of all his People.

And as for that ſaying of his unto *Timothy*, it is much to the ſame purpoſe, for he was ſpeaking how Women ſhould adorn themſelves, and how they ſhould not adorn themſelves, then he ſubjoyns, *Let the Woman learn in ſilence with all ſubjection, but I ſuffer not a Woman to Teach, nor to uſurp Authority over the Man, but to be Silent*, 1 Tim. 2. 9, 10, 11, 12. There is no queſtion but there were ſuch Women at *Epheſus* (where *Timothy* then was) who had need of this care to be taken concerning them, and at *Corinth* too, ſuch as were unlearned, proud and tattling Women, not come to the true ſilence; and therefore he ſays, *Let the Women learn in ſilence with all ſubjection.* Again its probable there might be ſuch as would be teaching and uſurping authority over the Man, ſuch had need

need to be silent indeed, (that's without dispute) for if they were for usurping authority over the man, they were very unfit to be Teachers of others.

But what of all this, although Proud, Vain, Tattling, Ignorant and Unlearned Women are not to be permitted to Speak in the Church, nor to make disturbance there, with their unseasonable and unlearned Questions and Discourses; but are to learn in Silence with all Subjection, and to be under Obedience, as also saith the Law; yet it does not therefore follow but that such Women as are become Meek, Humble, Sober, Grave, Temperate, Wise and Discreet, and keep their Place and Station in the blessed Truth, and have been content to learn in silence with all subjection, may do and perform such Services and Devotions, in the Church of Christ, as they may be called unto, and have a necessity from the Lord laid upon them to be found in the practice of, whether it be in publick Declarations and Testimonies for God and his Truth, or in Prayers, Praises and Thanksgivings unto him.

The Scriptures do afford us divers Testimonies that Women as well as Men

have been concerned upon these accompts, to pass by divers that might be mentioned, whose Names are recorded in the writings of the Old Testament, in whom the Spirit of the Lord has been so prevalent, that they have appeared Zealous for the God of *Israel*; we shall only speak of those mention'd in the writings of the New Testament, who have been concerned in the Work and Service of the Gospel: We Read that *Anna* the Daughter of *Phanuel* was a Prophetess, and Preached to the People in the Temple at *Jerusalem* the Glorious Day of *Israel*'s Redemption, *Luke* 2. 36, 37, 38. The next is the Woman of *Samaria*, with whom Christ himself Conversed, she was taught of Christ himself that he was the *Messiah*, and then she went and Publish't the same in the City *Sychar*, *John* 4. 26, 28, 29. Again, we find that tidings of Christs Resurrection was first publish't by a Woman, viz. *Mary Magdalen*, and that she was commanded by Christ himself to go to his Brethren and say unto them, *I ascend unto my Father and your Father, and to my God and your God*, John 20. 17, 18. And also *Philip* the Evangelist, who was one of the seven mentioned *Acts* 6. 5. had four Daughters Virgins,

Virgins, which did Propheſie, *Acts* 21. 8, 9. Moreover the Apoſtle *Paul* himſelf was ſo far from diſcouraging Women upon theſe accounts, that he mentions ſeveral being concerned with him in the Work and Service of the Goſpel, he begins the 16 chapter to the *Romans* thus, *I commend unto you* Phebe *our Siſter, which is a Servant of the Church which is at* Cenchrea. Again, *Greet* Priſcilla *and* Aquila *my fellow helpers in Chriſt Jeſus. Salute* Tryphena *and* Tryphoſa *who labour in the Lord. Salute the beloved* Perſis, *which laboured much in the Lord*, Rom. 16. 3, 12. All theſe were Women except *Aquila*. Alſo the ſame Apoſtle in his Epiſtle to the *Philippians* writeth thus, *And I intreat thee alſo true Yoke-Fellow, help thoſe Women that laboured with me in the Goſpel, with* Clement *alſo, and other my fellow Labourers, whoſe Names are written in the Book of Life*, Phil. 4. 3.

Thus it is manifeſt that ſerious, godly and wel-diſpoſed Women, whom the Lord by his Grace and Spirit ſtired up in former Ages to ſerve him, and to bear a Teſtimony for his Name and Truth, were owned by the Apoſtle in their Service, and accepted of in the Church of Chriſt, and indeed they ought to be ſo ſtill; wherein it is

manifeſt

manifeſt, that their Exerciſe and Service ſtands in the Truth, and in the fellowſhip of that Divine Spirit and Power *wherein there is neither Jew nor Greek, Bond nor Free, Male nor Female, but all are one even in Chriſt Jeſus*, Gal. 3 28. who by the operation of his free Spirit may exerciſe whom he pleaſes in Building up, Strengthening and Confirming his Church and People, as alſo in bearing a Teſtimony unto his Bleſſed and Holy Name amongſt the Sons and Daughters of Men.

And yet nevertheleſs, as it hath been ſo it is, and ought to be obſerv'd, that ſuch Women as are not truly called & qualified for ſuch Services in the Church, ought not to preſume to Speak and Teach there, but to learn in Silence with all due Subjection; and indeed it concerns all, both Men and Women, to be very careful in theſe reſpects, and alſo to be cautious that under the pretence of divine motion they be not found going into fooliſh Whimſies and Extreams, out of the Liberties and Confines of Chriſtian Prudence, Decency and Moderation; but that all keep under the Guidance, Conduct, Government, Order and Diſcipline of the bleſſed and holy Spirit and Power of our Lord and Saviour Jeſus

Jesus Christ; otherwise it may be said of Men as well as Women, *Let them keep silence in the Church, for it is not permitted unto them to Speak in a spiritual unpreparedness, and in dis-union with God and his People, nor in any rude, undecent or disorderly manner; For our God is not the author of Confusion, but of Peace, as in all the Churches of the Saints*, 1 Cor. 14. 33.

Section VIII.

Concerning the Rise of Gospel Performances, and the Qualifications of Gospel Ministers, showing that they are not from Human Learning, Worldly Wisdom and Natural Arts and Sciences, but from the Divine Spirit.

FRom what hath been said concerning the Christian Ministry it is clearly manifest, that the Vertue and Power of the Divine Spirit is absolutely necessary for the Qualifying, Calling and Constituting of a Gospel Minister, and that it is by the se-

cret

cret help, motion and assistance thereof, that every true Evangelist and Gospel Minister is to be acted and supplied in the performance of their Duties and Services, otherwise it does no way appear that they can either be acceptable unto God, or beneficial unto men, inasmuch as man of himself, in his natural and unrenewed State (notwithstanding his outward abilities, as to Human Learning) is (as it were) a Stranger unto God, and really unacquainted with the Mysteries of his Heavenly Kingdom; for although School Learning, Worldly Wisdom and Human Arts and Sciences, are much look't upon and applauded, in this our Age, as Qualifications absolutely necessary for the Gospel Ministry; yet we no where find any such stress laid upon the same in the Scriptures, but on the contrary it rather appears from thence, that the knowledge of Divine and Spiritual Mysteries are hid from the worldly Wise, and is revealed unto those who by the vertue of the holy Spirit are born again, and so are become Babes in Christ: Unto this our Lord Jesus has given a very plain and ample Testimony, *Luke* 10. 21, 22. *In that hour Jesus rejoyced in Spirit and said, I thank thee O Father, Lord of Heaven*

and

and Earth, that thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes; even so Father, for it seemed good in thy sight: All things are delivered to me of my Father, and no man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal him.

Again, its observable, that although the Apostle *Paul* was learned sufficiently, and brought up at *Gamaliel*'s Feet, yet all his Learning and Knowledge could not truly open his Understanding in Divine and Spriritual Matters, for whilst he was acted by that Wisdom which was from below he was so blind that he ran on in a fierce career to Persecute the People of God, and was exceedingly Mad against them; yea, he confesseth himself, that he was *a Blasphemer, a Persecutor and injurious*; and says, *That beyond measure he Persecuted the Church of God and wasted it*: But after it pleased God to meet with him, to call him by his Grace, and to reveal his Son in him, he came to learn an other Lesson, he was so far from applauding and exalting worldly Wisdom, and human Arts and Sciences as

Acts 11. 29.

1 Tim. 1. 13.

Gal. 1. 13.

Qualifications

Qualifications of abſolute neceſſity for a Goſpel Miniſter, that he rather ſeems to oppoſe the ſame, ſaying, *Where is the Wiſe? Where is the Scribe? Where is the Diſputer of this World? Hath not God made Fooliſh the Wiſdom of this World? For after that in the wiſdom of God, the World by wiſdom knew not God, it pleaſed God by the fooliſhneſs of Preaching to ſave them that Believe: For the* Jews *require a Sign, and the* Greeks *ſeek after Wiſdom; but we preach Chriſt Crucified, unto the* Jews *a Stumbling-block, and unto the* Greeks *Fooliſhneſs; but unto them which are called, both* Jews *and* Greeks, *Chriſt the Power of God, and the Wiſdom of God.* And alſo he ſays, verſe the 27th, *But God hath choſen the fooliſh things of the World to confound the wiſe, and God hath choſen the weak things of the World to confound the things that are mighty, and baſe things of the World, and things that are diſpiſed, hath God choſen; yea, and things which are not, to bring to nought things that are, that no Fleſh ſhould glory in his Preſence.* Thus we ſee the Apoſtle doth much endeavour to debaſe the Wiſdom of the World, and to exalt the Power and Wiſdom of God, as yet ſtill further appears in the following Chapter, where he

1 Cor. 1. 20, 21, &c.

begins

begins to ſpeak concerning himſelf, and his manner of coming unto the *Corinthians*, ſaying, *And I Brethren, when I came to you, came not with excellency of Speech or of Wiſdom, declaring unto you the Teſtimony of God, for I determined not to know any thing among you, ſave Jeſus Chriſt, and him Crucified, and I was with you in Weakneſs, and in Fear, and in much Trembling, and my Speech, and my Preaching was not with enticing Words of Mans Wiſdom, but in the demonſtration of the Spirit, and of Power; that your Faith might not ſtand in the Wiſdom of Men, but in the Power of God.* 1 Cor. 2.

From whence it is very plain, and clear that the Apoſtle *Paul* was no way enclin'd to allow that place unto Worldly Wiſdom, which of right belongs unto Divine Wiſdom; not yet to attribute that unto natural Arts and Sciences, which is only peculiar unto the holy Spirit; which thing is alſo further confirm'd in the ſequel of the ſame Chapter, where the Apoſtle ſaith, *Eye hath not ſeen, nor Ear heard, neither hath it entered into the Heart of Man* (*viz.* man in the Fall) *the things which God hath prepared for them that Love him; but God hath revealed them to us by his Spirit, for the Spirit ſearcheth* chap. 2. 9, 10, 11, 14.

all things, yea the deep things of God; for what man knoweth the things of a man, save the Spirit of a man which is in him; even so the things of God knoweth no man, but the Spirit of God; further adding, *That the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.*

Moreover, if the Lord had intended human Learning, and Arts and Sciences to have been absolutely necessary for the Qualification of a Gospel Minister, its probable he would not only have recommended the same, & the necessity thereof in those respects, by some of his Servants, but also would have chosen more of the Learned Doctors & Rabbies of the times to have been publishers of his Mind & Will unto the People in times past; but on the contrary, we find very few of those great Doctors that went upon that Errand, neither under the Prophetical nor Evangelical Dispensation, but rather the Lord was pleased to make use of Honest, Plain (& often times) Illiterate People, upon these accompts & to call several from their Vocations and Callings (as the Scriptures bear witness) to bear Testimony for him, his

Name

Name and Truth, unto the Sons and Daughters of Men; that so the Glory of God, and the excellency of his Wisdom and Power might more appear in and through such weak Instruments.

Object. Now if any shall object, *That although several of the Apostles were unlearned, when Jesus called them, yet the Lord made them Learned by a Miracle, before they went abroad to teach all Nations*; and from thence would argue, *That Illiterate People are not fit to preach the Gospel, nor any but such who by the help of human Learning can understand divers Tongues and Languages.*

Answ. In answer thereunto I say, That forasmuch as the Apostles were commanded to go and Teach all Nations, the gift of Tongues was requisit at that time, and upon that occasion, to enable them to express themselves in every Nations proper Dialect, that so those People to whom they spake might the better understand what was spoken to them; yet it does not follow, that because the gift of Tongues, was expedient for them at that time, in order to render them capable of speaking to the understanding of other Nations;

that therefore they muſt be Learned in other Tongues, who ſpeak only to People of their own Language.

Yet nevertheleſs, it is not denied but that human Learning, and Art, and Sciences are very uſeful, good and ſervicable in their places, as a right uſe is made thereof, for that People are thereby made more capable of managing temporal Affairs, both in reſpect of Merchandize, Trading and other matters; as alſo it may ſo fall out that human Learning, and the knowledg of Tongues and Languages may be uſeful upon ſome accounts, unto ſuch as are or may be called unto the Work and Service of the Goſpel, but then it is in a bleſſed Subordination and Conformity to the Teachings of the Divine Spirit, which is that Golden-Key that opens the Myſteries of Truth, and inſpires the Soul with a right underſtanding of Spiritual matters, and thoſe People whoſe underſtandings are not opened thereby, be they never ſo Learned or Wiſe, in the Learning or Wiſdom of the World, yet by reaſon of the blindneſs of their Hearts, Seeing they ſee not, and Hearing they underſtand not the Myſteries of Gods Kingdom. Yet ſo it is, that when

Luk. 8. 10. *Epheſ.* 4. 18.

when many People have by natural Education and Study, acquired unto some knowledg in human Learning, Arts and Sciences, they grow puft up in Mind, wise in their own Conceit, and impatient of Contradiction; and so are not willing that the use of natural Arts and Sciences should be so kept within their proper Sphere, as to be limitted unto natural things, and held in a subserviency to the holy Spirit; but such will needs fall a meddling in things of a higher nature, and by the help of human Learning and wordly Wisdom (without the Revelation and Influence of the Divine Spirit) they will put their meanings upon the Scriptures, and give Expositions and Constructions upon Divine and Spiritual matters, and which is yet worse, they will oftentimes attempt the imposing of their Notions upon others; and when the Lord is pleased to raise up any to oppose them, then they fall into Passion, Wrath, Cruelty, and Persecution, (the fruits of the Spirit of Error) and upon this occasion it is that so many Contests, Disagreements, Jarrs and Controversies have risen among the Professors of the Christian Religion, even because People have over-valued worldly

Wiſdom, (which is ſervicable in its place) and under-valued, ſleighted, oppoſed and diſregarded the Teaching, Direction, Counſel, Evidence and Revelation of the Light, Grace and Spirit of Chriſt in themſelves, which alone can truly open and diſcover the meaning of that which hath proceeded from the ſame Spirit in others; and ſo inſtead of the gracious Influence of the Divine Spirit, they betake themſelves unto human Literature, Arts and Sciences, and by their Dark Suggeſtions, Quaint Diſtinctions and Logical Terms, do render things more Obſcure, Intricate and Myſterious, then of themſelves they are; ſo that the World is even burdened with the Voluminous Tractates, long, tedious and uncertain Diſcourſes about Religious matters; therefore hath it pleaſed God in his infinite Wiſdom and Counſel, in a great meaſure, to lay aſide the Wiſe and Prudent in the Wiſdom of this World, and by his Eternal Spirit to fit and qualifie many weak, mean and contemptible Inſtruments, in the Eyes of men, and make uſe of them for the publiſhing of his pure and naked Truth, that ſo it might be freed of thoſe Miſts and Foggs wherewith thoſe Linguiſts

Luke 21. 15.

have

have clouded it, and that People might be directed to wait for that universal Spirit which, as it is received, doth opperate in the Hearts and Souls of People, in order to work out Sin and Iniquity, raise up into newness of Life, and to give People an understanding in Divine and Spiritual matters; that so they may be thereby fitted, prepared and qualified for performing that Pure and Spiritual Worship, which is acceptable unto God in this Gospel day.

And further, such hath been the good pleasure of our God in times past, as also in this our day, not only, in a great measure, to lay aside the Wise and Prudent of the World, upon these accounts, but also to set aside, as unnecessary for the Gospel Ministry, those long tedious Books, Discourses and Comments which have been and are the product of worldly Wisdom, and the fruit of mans natural and unrenewed Mind and Spirit, and the Lord by his own Wisdom, Spirit and Power doth aid, furnish, assist and supply every true Gospel Minister in the performance of his Duty and Service, both as to matter what, the time when, and the Persons to whom; thus doth he in his heavenly Counsel order and dispose the Spirits of his People suitably

table for every Occaſion and Service that they are called unto, as there is a true dependance upon him: So that the very riſe of their Services is not ſimply from human Abilities, but from the divine Gift; as the Apoſtle very well obſerved, *As every man hath received the Gift, even ſo miniſter the ſame one to another, as good Stewards of the manifold Grace of God; if any man ſpeak, let him ſpeak as the Oracles of God; if any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified, through Jeſus Chriſt*, 1 Pet. 4. 10, 11. Again the Apoſtle *Paul*, to the *Romans*, writeth thus, *Having then Gifts differing according to the Grace that is given to us, whether Propheſie, let us Propheſie according to the proportion of Faith; or Miniſtry, let us wait on our Miniſtring; or he that Teacheth, on Teaching; or he that Exhorteth, on Exhortation*, Rom. 12. 6, 7, 8. From whence it is yet further clearly manifeſt, that the riſe and foundation of true Goſpel Performances, ſtands not in worldly Wiſdom, or human Arts and Sciences, but in the Gift and Grace of God, revealed and manifeſted in Jeſus Chriſt our Lord.

Section IX.

Concerning outward Force and Violence in Religious matters, and the unlawfulneſs of forceable reſiſting the temporal Magiſtracy.

AGain, as thoſe who do truly miniſter from this divine Gift, endeavour not to fill Peoples Ears and Minds with ſtrange, uncertain and fore-prepared Arguments, Loud Diſcourſes, Dark Suggeſtions, Logical Terms, Philoſophical Notions and Conceptions about Divine and Spiritual matters: Neither do they endeavour to force or enjoyn People to receive them and their Teſtimony, whether they will or no; but in all Chriſtian Meekneſs, Plainneſs, Gentleneſs, Forbearance and Sincerity they declare and hold forth the Truth of God, as they have received it, and do recommend their Teſtimony *unto every mans Conſcience in the ſight of God*, 2 Cor. 4. 2. which thing is agreeable to the practice of Jeſus Chriſt, his Apoſtles and Servants in the Primitive times. We ſee with what plainneſs in Speech and fa-

miliar Similies and Parables our Lord did expreſs himſelf to the People, as appears in the writings of the Evangeliſts, and how tenderly he invited People to come unto him, and learn of him that was meek and low in Heart, promiſing they ſhould find reſt unto their Souls; yea, and when the *Jews* (notwithſtanding his great inclination to gather them) did continue in hardneſs and rebellion againſt him, and his heavenly Meſſage, yet he Wept over them, as we read *Luke* 19. 41, 42. *And when he was come near he beheld the City, and Wept over it, ſaying, if thou hadſt known, even thou at the leaſt, in this thy day, the things which belong unto thy Peace! but now they are hid from thy Eyes.* And yet as a further demonſtration of the Love, Meekneſs and Gentleneſs of his Spirit, we have an account that when ſomething of ſharpneſs appeared in ſome of his Diſciples, againſt thoſe *Samaritanes* who received them not, we may perceive how ſuddenly he rebuked them, ſaying, *Ye know not what manner of Spirit ye are of, for the Son of Man is not come to deſtroy Mens Lifes, but to ſave them.* It is alſo further manifeſt in the Scriptures, that the Apoſtles and Servants

Mat. 11.28,29.

Luke 9. 54, 55, 56.

of

of Christ did all along proceed, upon Truth's account, in much plainness of Speech, Gentleness, Humility, Self-denial and Christian Forbearance towards all People. The which said Practice of theirs, upon these accounts, may sufficiently serve for a Confutation unto such as will needs pretend to the Christian Faith, and to be Ministers, Servants and Followers of Christ, and are strangely Leavened and Infected with many Peevish, Proud, Stingy; Insolent, Covetous, Unmortified, Persecuting and Naughty Humors and Practices, no way agreeable to the nature and tendency of the Gospel of Peace, nor to that pure, holy and undefiled Religion which was Instituted by our Lord, and Practiced by his Disciples and Followers.

As outward Force, Severity and Compulsion in Religious matters does no way seem to be consistent with *Christianity*; so neither do we find any Precept or President for it in the writings of the New Testament: That which some would alledge in vindication thereof, is the saying of the Lord Jesus, *Luke* 14. 23. *Go out into the High-Ways and Hedges and compel them to come in, that my House may be filled.* But if this saying of his be rightly considered

dered, and compared with other Texts of Scripture, there will no such thing appear, as that he intended to propagate the Gospel of Peace by outward Force and Severity; as for the words *Compel* and *Constrain*, they are much what Synonymous, and do not always import outward Force, Violence or Compulsion, but many times in the Scriptures friendly Invitations, kind Intreaties, undeniable and demonstrable Reasons, and gentle Perswasions, which are most agreeable to the meekness and gentleness of that Spirit by which the true Ministers, and Servants of Christ, have been, are, and ought to be acted in all their proceedings upon the Truths account: We read that when *Jesus* appeared unto those two Disciples, that were going to *Emmaus*, *When they drew nigh to the Village, he made as though he would have gone further, but they constrained him, and he went in to tarry with them.* There is no question but this constraint was by fair meanes, even by a kind entreaty, as the Text expresseth, [*Abide with Us*] and reason was also urged for it, *because it was towards Evening, and the Day was far spent*, Luke 24. 28, 29. Again its said, *Jesus constrained his Disciples to get into a Ship*, Mat. 14. 22. And we read

read, that when *Lydia*'s Heart was opened, ſhe conſtrained *Paul* and his Company to come into her Houſe and abide there, *Acts* 16. 15. Alſo the Apoſtle *Paul* in his Speech to *Peter* ſays, *Why compelleſt thou the* Gentiles *to Live as do the* Jews? *Gal.* 2. 14. All which ſaid Expreſſions, concerning Compulſion or Conſtraint, do no way ſeem to hold out any thing of outward Force, Violence or Severity; But rather earneſt Intreaty, kind, gentle or ſtrong Perſwaſions of Reaſon, Love, *&c.*

And yet further if we conſider the nature and tendency of that Diſcourſe, wherein the word *Compel* is made uſe of, *Luke* 14. 23. there will no ſuch thing appear, as that any outward Force or Violence was intened by that Expreſſion, the Parable is of a certain man that made a Supper, and had many Gueſts, & they urge excuſes, and come not; the Maſter of the Houſe being angry, bids his Servant go out into the Streets and Lanes of the City, and bring in the Poor, the Maimed, the Halt and the Blind; & that being done, and ſtill room for more; the Maſter ſends again, ſaying, *Go out into the High-Ways, and Hedges, and compel them to come in, that my Houſe may be filled.* Now conſider, if we take

take the Parable literally, as it is, what manner of Force or Compulsion was either needful or proper to be used to such Persons as are here mentioned? it is not common to force Guests to a Feast, nor punish them if they come not; neither is it likely that such Persons as had no better Provision then they could get from the High-Ways and Hedges should need any outward Force, Violence or Compulsion to bring them to a good Supper; if they were destitute of Succour and Relief, a gentle and loving invitation to a Feast, and encouragements of being kindly Entertain'd were sufficient reasons to compel them to go: And also, if we consider it in a spiritual sence, the like reason will hold good any way; for we can no way conceive that there is any occasion of using outward Force or Compulsion to cause those that are spiritually poor, & in want, to receive inward Help and Succour, their Necessities will sufficiently enduce them to accept it, without any violent or forceable treating.

Furthermore as the Servants of Christ, and People of God, ought not by any outward Compulsion to force People to receive their Testimony, and embrace their

their Religion, whether they will or no: So on the other hand, if those in publick Authority, who are concern'd in the Government of this World, shall happen to Molest, Trouble and Persecute them, for and upon the account of the exercise of their Consciences towards God, and thereby endeavour to force them to deny their Religion, and to embrace another; although such Persecutors do greatly Err in such practices, yet it does no way appear to be consistant with Christianity for those who are Persecuted, upon that account, to make any publick Resistance by outward Force or Violence; but they ought patiently to suffer what Afflictions the Lord is pleased to permit to come upon them in those Cases; which thing is plainly manifest by the Example of our Lord Jesus, as also by the Doctrine and Practice of his Apostles. We read that when our Lord Jesus was apprehended by the *Jews*, one of those that were with him drew his Sword, and smote a Servant of the high Priest, but Jesus was so far from encouraging People in such actions that he bad him put up his Sword in its Place, saying, *All they that take the Sword, shall perish with the Sword*, Mat. 26. 51, 52, 53. There's

no queſtion, but if our Lord had ſeen it requiſit to have made forceable Reſiſtance, he might have prayed the Father and have had Legions of Angels to have aſſiſted him; but he was otherwiſe diſpoſed, *When he was Reviled, he Reviled not again; When he Suffered, he threatned not, but committed himſelf to him that judgeth Righteouſly*, 1 Pet. 2. 23. Alſo the Apoſtle *Paul* in his Epiſtle to the *Corinthians*, gives an account how they behaved themſelves in theſe Caſes; *Being Reviled* (ſaith he) *we Bleſs; being Perſecuted, we ſuffer it; being Defamed we Intreat; we are made as the filth of the World, and are (accounted as) the off ſcouring of all things, unto this day*, 1 Cor. 4. 12, 13. Again the Apoſtle ſays, *Avenge not your ſelves, but rather give place unto Wrath; for it is written, Vengeance is mine, I will repay, ſaith the Lord*, Rom. 12. 19. *The Weapons of the Saints warfare were not Carnal*, 2 Cor. 10. 4. *Neither did they wreſtle with Fleſh and Blood*, Epheſ. 6. 12. But in all Chriſtian Patience, Meekneſs and Self-denial they were willing to bear the Reproches and Contradictions of ſinful men, and that for the ſake of him in whom they had believed; *Preces & Lachrymæ*, Prayers and Tears were the Arms they uſed

ſed upon theſe accounts; and thoſe that ſuffer thus, according to the will of God, were to commit the keeping of their Souls unto him, in well-doing, as unto a faithful Creator, 1 *Pet.* 4. 19. and herein was their Peace and Safety.

Section X.

Concerning the Maintenance of Goſpel Miniſters.

FOraſmuch as thoſe whoſe Miniſtry doth proceed from the Grace and Spirit of God, do not Force or Compel People to receive their Teſtimony, whether they will or no; neither do they go about to Force or Compel any to Maintain them, but as they are Goſpel Miniſters, they are content with a Goſpel allowance. We read, that when our Lord ſent forth his Diſciples to preach the Kingdom of Heaven at hand, amongſt other things that he gave them in charge, he ſays unto them, *Freely ye have received, freely give*, Mat. 10. 8. *And into whatſoever City ye enter, and they receive you, Eat ſuch things as are ſet before you*, Luke 10. 8. *And whoſoever ſhall not receive you, nor hear your Words, when you depart*

out

out of that House, or City, shake off the dust of your Feet, &c. Mat. 10. 14. From whence divers things are to be observed, *First*, What the Disciples had to Preach, they had freely received it. *Secondly*, They were not to require Wages for Preaching, but to do it freely. *Thirdly*, They were to eat such things as were set before them, only where they were received. *Fourthly*, They were to be so far from being clamourous for Relief of them that did not receive them, that they were not to suffer the dust of their City to cleave to them, but to wipe it off against them. And as this was the way of Maintenance and Relief, that was appointed by our Lord for such as were sent forth to preach the Gospel; so we no where find that the Apostles or Servants of Christ did act contrary thereunto, so as to force any, by outward Compulsion, to maintain them whether they would or no; for that would have been quite contrary to the way of Christ, and to the nature of that Religion which he Instituted.

And if so then it was unlawful for those whom Christ immediately sent to preach the Gospel, outwardly to force or compel any either to receive their Testimony, or

Maintain

Maintain them, I hope few will deny but that it is much more unlawful for those, whom Christ never sent, to claim any such privilege.

As for *Tythes*, which many of those who now pretend to be Gospel Ministers will needs claim, and which many of them do Sue, Trouble, Molest and Imprison their peaceable Neighbours about; we do no where find them appointed in the writings of the New Testament as due to the Gospel Ministry. 'Tis true, in the writings of the Old Testament, we find that God did chuse *Aaron* & his Sons for the office of the Priesthood, and he did also chuse the rest of the Tribe of *Levi* for the service of the Tabernacle, and gave them the tenth in *Israel* for their Service, those *Levites* were to offer up a Heave Offering to the Lord out of their Tythe, and were to give it to *Aaron* the Priest, for himself and his Sons; and this was all the share which we find the Legal Priest to have appointed him in Tythes, even the tenth of the tenth, and that from the hand of the *Levites*; moreover, those Tythes were only due and payable, by Gods appointment, from the Children of *Israel*, unto the *Levites* of that Land, and

Numb. 18.

that because the Tribe of *Levi* had no other Inheritance allotted them there, among their Brethren.

But now it is to be observ'd that our Lord Jesus Christ hath by offering up himself, as a Lamb without spot unto God, put an end unto that Legal Priesthood, and Service which received Tythes, and blotted out the hand-writing of Ordinances against us, nailing it to his Cross; and hath instituted a Worship and Service more pure and spiritual then that which was performed under the Dispensation of the Law. We do no where find that he has either limited Tythes, or any other stinted maintenance for the Gospel Ministry, but has left that as a free and voluntary Act of those that did own and receive his Messengers and Servants; urging this, *The Workman is worthy of his Meat.* And truly to me it seems, that those who receive Spirituals from the Servants of Christ, will no doubt be willing to communicate Temporals unto them, (that is so much as is needful for them.) They are not to mind high things, nor to run after great Places and Preferments, Annual Stipends, Salaries and Augmentations,

Col. 2. 14.

Rom. 12. 16.

1 Tim. 6. 8.

Augmentations, nor yet debit, or let fall their Testimony for want of a setled Maintenance, but having Food and Raiment are therewith to be content; and so to proceed as the Lord shall make way for them, trusting him with the care of their Bodies as well as of their Souls. And truly those who according to the Exhortation of the Apostle do thus cast their care upon God upon these accounts shall not want, because he careth for them, & will open the Hearts of those unto whom they Minister that so they may relieve them according to their Necessities; and thus the Lord is known and acknowledged to be the Author of their Maintenance, as well as of their Ministry. 1 Pet. 5. 10

That which some would alledge to prove a forced and stinted Maintenance for the Gospel Ministry, is the saying of the Apostle *Paul*, 1 Cor. 9. 7, 9, 11, 13, 14. which being rightly considered, does no way hold out any such thing as a forced or stinted Maintenance; the Apostle in the 4th verse remembers the Words of Christ, and says, *Have we not power to Eat and to Drink?* &c. and then in the 7th verse he adds, *Who goeth a Warfare at any time at his own Charge? Who planteth a Vineyard and*

eateth not of the Fruit thereof? Or who feedeth a Flock, and eateth not of the Milk of the Flock? &c. These Texts of Scripture do not at all encourage a forced Maintenance, nor altogether set forth what the Maintenance is, but rather who they are from whom it is to be received; consider at whose charge ought the Souldier to go a warfare, but at his or theirs for whose defence he Fights? He that plants a Vineyard may eat of the Fruit, but it must be of Fruit thereof: He that feeds a Flock may eat of the Milk, but it must be of the Milk of the Flock which he feeds: The Ox that trod out the Corn was not to be muzled, but to be feed by him whose Corn he trod out; but it was not agreable to the equity of the Law, that while the Ox trod out Corn for one man, another should be fore'd to keep him; *If*, saith he, *we have sowen unto you spiritual things, is it a great thing if we shall reap your carnal things?* 1 Cor. 9. 11. No it is no great thing, for if he had sowen unto them, and they received of him, he might by Christ appointment expect to receive of them.

Again he says, *They which preach the Gospel should live of the Gospel.* Yes they may so, and ought to be content with it;

but

but then this does not argue, that they ſhall live of the Law, or that any under the pretence of a Goſpel Maintenance ſhould impoſe upon *Chriſtians* the Bondage of a *Moſaical* Inſtitution, viz. the exaction of Tythes, or any other forced Maintenance; for that although Tythes were due by the Law of *Moſes*, yet they were terminated with the Service they were given for, and there is no appearance of any ground for any to claim them by vertue of any Goſpel Authority. As for the Words of the Apoſtle *Paul*, above recited, they do amount to no more then this, That Goſpel Miniſters may receive a Goſpel Maintenance, from ſuch as receive them and their Doctrine, but not from ſuch as receive them not, nor do own their Miniſtry; and what this Goſpel Maintenance is we find it plainly ſet forth by Chriſt himſelf, in his Speech to his Diſciples, *Eat ſuch things as are ſet before you: Eat and Drink ſuch things as they give, for the Workman is worthy of his Meat*, Mat. 10. 10. Luke 10. 7. By which Expreſſions we may conceive that the neceſſary conveniencies of Life are intimated and to be underſtood.

And yet for a further confirmation of our Sence and Judgment in theſe reſpects,

we may consider what the practice of the Apostles and Ministers of Christ were in the primitive times, and what they exhorted others unto upon these accounts: We find that when the Apostle *Paul* had told the *Corinthians*, how that a necessity was laid upon him, yea wo was unto him if he preacht not the Gospel; he puts the Question, *What is my Reward then?* and answers it saying, *Verily that when I preach the Gospel, I may make the Gospel of Christ without Charge.* 1 Cor. 9. 16, 18. Also the same Apostle, when he took his leave of the Elders of the Church at *Ephesus*, thus expresseth himself, *I have coveted no mans Silver, or Gold, or Apparel, Ye your selves know that these Hands have ministred unto my necessities, and to them that were with me; I have shewed you all things, how that so labouring ye ought to support the Weak, and to remember the words of the Lord Jesus, It is more blessed to give then to receive.* From whence we may observe, *First*, That he was so far from any eager pursuit after worldly Wealth, great Benefits and Revenues, that he says, He coveted no mans Gold, Silver nor Apparel. *Secondly*, His own Hands had ministred to his Necessities, and those that were with him. By which

which it appears that he was not inclin'd to Idleness, in expectation to be maintain'd out of other mens Labours, but he wrought with his own Hands, as he intimates himself, & as also appears *Acts* 18. 1, 2, 3. Being a Tent-maker by Occupation. *Thirdly*, He does not at all encourage them in Idleness, but on the contrary tells them, That so labouring (*viz.* as he had done) they ought to support the Weak, and to remember the words of Jesus, It is more blessed to give then to receive. And again the same Apostle, 2 *Thes.* 3. 7, 8. writeth thus, *For your selves know, how ye ought to follow us; for we behaved not our selves disorderly among you; neither did we eat any mans Bread for nought; but wrought with Labour and Travel Night and Day, that we might not be chargable to any of you.* Likewise the Apostle *Peter*, in his Exhortation to the Elders, says unto them, *Feed the Flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy Lucre, but of a ready mind; neither as being Lords over Gods Heritage, but being ensamples to the Flock.* 1 Pet. 5. 1, 2, 3. By all which recited Passages, it is plainly manifest, that the Apostles had a great care not to be burdensome to any, and that the

the Gospel of Christ might be preserved without Charge; they were so far from compelling or forcing a Maintenance, from such as did not own nor receive them, that they forbore to make use of that Power which Christ allowed them, even among such as did receive them." It seems the Apostle *Paul*, wrought with his Hands (when he had an opportunity) and exhorted the Brethren to be followers of him, and mark them that walk so as they had them for an ensample, and there is small question but the rest of the Apostles were like-minded with him: We see that *Peter* is so far from allowing the Elders to act by Constraint, or to insist upon great Wages and Revenues for their Service, that he quite opposes it in these words; *Not by Constraint, not for filthy Lucre*, observe the Epithite that he bestowes upon *Lucre*, nothing less then *Filthy*: It seems he look't upon it as a filthy thing, for such as were to Feed and Nourish the Flock of God, and to take the oversight thereof, that their Hearts and Minds should be so bent upon worldly Preferments, and exercised in covetous Practices, as to do what they did for filthy Lucre sake; therefore he doth with much sharpness
Phil. 3. 17.

ſharpneſs enlarge upon that matter, in his ſecond Chapter of his ſecond Epiſtle, as may be there ſeen at large.

Thus as it was the way of the Miniſters and Servants of Chriſt in the primitive times, to act according to the Precepts and Directions of our bleſſed Lord, and to adviſe and exhort others thereunto, and alſo to bear Teſtimony againſt ſuch as tranſgreſs upon theſe accounts; ſo alſo it highly concerns all thoſe who pretend to be Miniſters of Chriſt in this our day, to ſearch and try their ways, and in the Light of Chriſt ſeriouſly to weigh and examine the matter, whether they be truly called, qualified and acted by the Spirit of Chriſt yea or nay? if they be, no queſtion but they will manifeſt the ſame in Humility, Meekneſs, Self-denial, Chriſtian-forbearance, Charity and Doctrine; as alſo in acting according to the Directions of Chriſt, and Practice of his People: But on the contrary, if any under that pretence be found in a Proud, Lordly, Covetous and Perſecuting Spirit, walking in the ſteps of thoſe whom the true Prophets and Servants of Chriſt have always teſtified againſt; it greatly behoves all People to beware of them, according to the directions

reckons of our blessed Lord, Mat. 7. 15, 16. *Beware of false Prophets, which come to you in Sheeps clothing, but inwardly they are ravening Wolves; ye shall know them by their Fruits.* Forasmuch as they have a shew of Christianity, and so thereby are clothed with Sheepsclothing, but being inwardly departed from the pure, holy, meek and peaceable Spirit of the Lord Jesus Christ, they endeavour to Persecute, Tear and Devour them that are not willing to feed and Relieve them, and so therein they are ravening Wolves. I do not hereby place any particular charge upon any, but leave every one to see and know by their Fruits, desiring that all those who are under those Circumstances and Qualities may come to Repentance, and amendment of Life, whilst the day of their Visitation lasteth; otherwise all their pretences to Christianity, or the ministerial Function, will not rescue them in that day, when the Righteous Judge of Heaven and Earth, doth recompence every one according to their Deeds.

Section

Section XI.

Concerning PRAYER.

THat now which yet further remains to be considered, is those other Duties and Services which are to be done and performed by true Believers, either in private or in their publick Assemblies; and upon this account shall mention that of *Prayer*, which is very necessary for the People of God to be found in the practice of, being a duty incumbent upon us, and frequently commanded and exhorted unto in the holy Scriptures, and as it is necessary for all those who are concerned in the Church of Christ, in publick Testimonies and Declarations, to be supplied and assisted in those Services by the Grace and Spirit of Christ; even so, also it is by the help and influence of the same Spirit, that the People of God are enabled to pray acceptably unto him, and without the help thereof, in some degree or other, true Prayer cannot be performed.

That the Spirit of Christ is absolutely necessary upon this account is clear even from

from the words of Christ, *Without me ye can do nothing*—— Also the Apostle *Paul* saith, *The Spirit also helpeth our Infirmities, for we know not what we should pray for as we ought, but the Spirit it self maketh Intercession for us, with Sighs & Groans that cannot be uttered; and he that searcheth the Hearts knoweth what is the mind of the Spirit, because he maketh Intercession for the Saints, according to the will of God*, Rom. 8. 26, 27. Again, *Praying always, with all Prayer and Supplication in the Spirit, and watching thereunto, with all Perseverance and Supplication for all Saints*, Ephes. 6. 18. And also in his Epistle to the *Corinthians*, *I will pray with the Spirit, and with the Understanding also*, 1 Cor. 14. 15. From whence several things are observable, *First*, That Gods People can do nothing that's acceptable unto him, without Christ, and the help of his Spirit. *Secondly*, That of themselves they know not what to pray for as they ought. *Thirdly*, That it is the Spirit which helpeth such Infirmities, and maketh Intercession unto God for his People. *Fourthly*, The way and manner of the Spirits Intercession, with Sighs and Groans that cannot be uttered. *Fifthly*, That God graciously receives the Prayers of such as

are offered and presented unto him by the Spirit, forasmuch as Intercession is thereby made for them, according to the will of God. *Sixthly*, The Apostle, being sensible of the acceptance, and prevalency of such Prayers, doth exhort the *Ephesians* to pray always, with all Prayer and Supplication in the Spirit, and to watch thereunto with all Perseverance. *Seventhly*, He gives an account how he himself will pray, saying, *I will pray with the Spirit, and with the Understanding also.*

Thus then, as the Prayers of such who wait for, and receive *Divine Assistance*, do obtain *Divine Acceptance*; so on the contrary the Prayers of wicked and ungodly men, who receive not, nor expect any such spiritual help, but are acted by the Spirit of Error and Vanity, can no way be acceptable unto God, nor beneficial to themselves. The Scriptures do afford us divers Testimonies to this purpose; *David* says, *If I regard Iniquity in my Heart the Lord will not hear me*, Psal. 66. 18. *Solomon* says, *The Sacrifice of the Wicked is abomination to the Lord*, Prov. 15. 8. And again, *He that turneth his Ear from the Law, even his Prayer shall be abomination.* Also the Lord by the Prophet *Isaiah*, saith to the People

people of *Israel*, that had forsaken the Lord, and rebelled against his Spirit, and so become a sinful Nation, *When ye spread forth your Hands I will hide mine Eyes from you, yea when you make many Prayers I will not hear, your Hands are full of Blood.* Again, we read *John* 9. 31. *We know that God heareth not Sinners, but if any be a worshipper of God, and doth his will, him he heareth.* And also 1 *Pet.* 3. 12. *The Eyes of the Lord are over the Righteous, and his Ears are open to their Prayers, but the Face of the Lord is against them that do Evil.* Thus it is plain that the Prayers and Sacrifices of Wicked and Sinful men have not been acceptable unto God, (while they remain'd in that state) but rather an abomination unto him, being not offered in sincerity of Heart, nor under a right disposition of Soul and Spirit.

The Jews of old thought it sufficient for them if they did but pay their daily sacrifices, and offer their customary Oblations, &c. from thence concluding all was well: but it prov'd not so, for the Lord by the Prophet asks them, *To what purpose was the multitude of their Sacrifices?* and bids them bring no more vain Oblations: *Incense* (says he) *is an abomination unto me,*

the

the new Moons and Sabbaths, the calling of Assemblies; it is Iniquity, even the solemn Meeting. And again, by the Prophet *Amos* he says, *Though you offer me Burnt-Offerings, and Meat-Offerings, I will not accept them; neither will I regard the Peace-Offerings of your fat Beasts.* And what was the reason of all this dislike? Even because the People were Wicked and Sinful; Therefore he says, *Wash ye, make ye Clean, put away the evil of your doings from before my Eyes, cease to do Evil, learn to do Well, seek Judgment, relieve the Oppressed, judge the Fatherless, and plead for the Widow.* And then no question but they might be accepted.

As it was with the *Jews* in that state, so it's probable the case may be with many of those call'd *Christians* now, who think it sufficient for them to be present at the reading over of Morning and Evening Prayers, &c. according to the common Form and Custom, and yet do not rightly consider that their Hearts are polluted and defiled with Sin and Iniquity, which no question will block up their way from Divine acceptance, as well as it did unto *Israel* of old. As for Sin it is a thing that cannot be Christen'd by neither will the

Righteous

Righteous God own it in any, let their pretence be what it will. It has always been the cause of mans Wo and Misery, and of his Separation from God in all Ages, and its the same now where People remain in it, and continue Impenitent and in Rebellion against the Reproofs and Counsel of the Light and Spirit of Christ in themselves; *Your Iniquities* (saith the Prophet) *have separated between you and your God, and your Sins have hid his Face from you, that he will not hear*, Isa. 59. 2. *They shall call upon me*, (saith Wisdom) *but I will not answer; they shall seek me early, but they shall not find me*, Prov. 1. 28. It is not simply the calling upon God, or making mention of his blessed Name that gains acceptance with him, or draws down his blessings upon men; but it is a calling upon him in Faith, and in a rightly ordered and well-disposed Mind and Spirit. *For unto this man will I look* (saith the Lord) *even to him that is Poor, and of a contrite Spirit, and trembleth at my Word*, Isa 66. 2. Again, *The Lord is nigh to all that call upon him in Truth, he will fulfill the desire of them that fear him, he also will hear their cry and will save them; the Lord preserveth all them that Love him, but the Wicked will he Destroy*, Psal. 145. 18, 19, 20.

However

Howbeit still although the Prayers of Wicked and Sinful Men, whilst they remain in Impenitency and Rebellion against God, are not acceptable unto him; yet nevertheless such as are polluted with Sin and Iniquity, and do come to be secretly touch, & awaken'd by the Light and Spirit of Christ, and are bowed down under the sence of their own Sinfulness, Unworthiness, Misery, Weakness or Inability, such looking up to God, and inwardly breathing forth secret Desires and Aspirations, or uttering Words in Prayer and Supplication unto him for help and deliverance from under the bondage of Sin and Corruption; the Lord God in his own due time will undoubtedly hear and answer the desires of such: But still this does no way admit that wicked and ungodly men are capable of praying acceptably, any otherwise then as they are touch't, awaken'd and helpt by the Spirit of Christ, and being truly bowed down under the sence of Gods goodness, and their own unworthiness, are led to Repentance; and so by the grace of God are drawn to supplicate his Name for Help and Deliverance. We read that when the Apostle *Peter* exhorted *Simon* the Sorcerer unto Prayer, he prayed

Repentance before it, saying, *Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy Heart may be forgiven thee*, Acts 8. 22. Again, *Repent ye therefore, and be Converted, that your Sins may be blotted out, when the times of refreshing shall come from the presence of the Lord*, Acts 3. 19. From whence it is observable, That as Repentance doth go before Prayer, so also doth Repentance and Conversion go before blotting out of Sin. Now as to the Prayers of those who are high and lofty in Mind and Spirit, and take delight in Sin and Ungodliness, and to spend their precious time in Vanity, Folly and Madness; and also of those who may seem outwardly to be more demure, yet spiritually rest in the gall of Bitterness against the Truth, and in the bond of Iniquity, there may seem to be little difference of their Devotions in the ground as to Divine acceptance, so long as both sorts of People remain in Impenitency; for the first can turn out of their vain Conversation, or however suspend the outward act thereof for a little season; and the other their worldly Discourse, and so fall to repeat some few words of Prayer in a formal and customary way, and immediately again,

even

even as soon as ever the words to God are out of their Mouths (without any true regard to the Greatness and Majesty of him to whom they have even been making Supplication) they'l fall on again upon their former Discourse, and many times (as hath been observ'd) upon Vain, Idle and Prophane Talk; so that without any distinction or waiting for divine help to perform their Duties to God, they appear to be acted by one and the same Spirit upon both accounts: Certainly! If there be any such thing as vain Oblations and Prayers that God regardeth not, (as no question but there is) those Prayers and Devotions which are thus begun, carried on, and concluded in mans own natural Will, Strength and Wisdom (without the help and influence of the Grace and Spirit of Christ) are of that number.

Object. Its probable some may alledge, *That our Lord taught his Disciples to Pray, and gave them a Form of Prayer.*

Answ. In answer whereunto I say, That although he did so, yet they were in some sort Disciples before he taught them, (not worldly men) and his teaching them

at that time is not an argument that every one, in their own will and time, can say that Prayer acceptably; but we may rather infer from thence, That as they then were not to pray as the Hypocrites and Heathen did, but according as he taught them, being then outwardly present with them; even so his People are not to pray now as the Hypocrites and Heathen do, but according as he teaches them being spiritually present with them; yet nevertheless that Prayer which he taught them, as it was then, so it is now very good and useful unto such as can express those Words, there set forth, in Truth and Righteousness: Those who have received the adoption of Sons, by vertue of the holy Spirit, have right to call God Father, and may say in Truth, *Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done, in Earth as it is in Heaven*, &c. But on the contrary, How can those who are Children of Wrath, and subject to the power of Darkness, truly call God Father? How can they who are altogether unholy hallow the Name of God? What will it avail such to tell of the coming of Gods Kingdom, who daily rebel against that which would give an entrance thereunto? How can those do

the will of God in Earth, who neither regard that which would enable them thereunto, nor will believe that any such thing can be done. Thus altho wicked ungodly men may tell of Prayer, yet in that state they are quite out of order, and utterly uncapable of performing it acceptably, until they have received the Spirit, and have the help and influence thereof, in some degree or other; which thing yet leads me to this further observation, If no man can call Jesus Lord, but by the Holy Ghost, as the Apostle positively affirms, 1 Cor. 12. 3. Then how can any truly call God Father, but as they are in some measure acted by the Spirit of the Son.

Howbeit, I would have none to suspect that I do in the least intend hereby to discourage People in being diligent in Prayer and Supplication unto God Almighty, but I would Caution and Exhort them, in the Light of Christ, to wait for the help and influence of his Grace and Spirit in such undertakings, that so they may be enabled to perform those Duties acceptably; before words be uttered unto the Lord, let it first be considered how the Heart is prepared, and from what root the words do proceed, for it is not simply the words, but

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the rise thereof that the Lord looks at in all our Services and Devotions before him. And as those that fail in the Foundation do hazard the Superstructure; even so where People fall wrong in the very ground of their Devotions, their further proceedings therein will be in danger to prove Insignificant and Unsuccessful. I do not say but that God, who is rich in Mercy and waits to be gracious unto People, doth and will pass by many Weaknesses and Imperfections upon these accounts, yet none ought so to presume thereon, as to make the particular acts of Gods Love and Condescension unto some, and upon some accounts, to be a general rule for all, or to be an excuse or cover unto any for Disobedience and Rebellion; it is certainly the duty of all to be diligent in Prayer and Supplication unto God, and I cannot but exhort all People thereunto; but then it does not follow that any shall attempt such performances, or go about the same being unprepared by the Spirit of God, for that thereby, if they have been negligent in Prayer before, they will be so far from mending the matter, that they will incur a fresh censure; therefore let it be the care of every one, that goes about to perform the duty of Prayer,

to watch and wait upon God diligently, for the help and concurrence of his bleſſed and holy Spirit in all ſuch undertakings; and alſo when they feel and witneſs themſelves to be rightly diſpoſed in Spirit for approaching before the Lord in Prayer and Supplication unto him, let them conſider themſelves in his preſence, and be careful to appear in an humble and reverent poſture of Body, as well as Soul, (that is) in a decent, orderly and comely manner, as much as well can be, with bowed Knees, and men with uncovered Heads, (according to the Practice and Direction of the Apoſtle in thoſe caſes) thereby ſhewing forth that holy Submiſſion, Reverence and Reſpect every way, which we all owe to the Divine Majeſty, unto whom all Honour, Glory and Praiſe is due, world without end.

Eph. 3. 14. 1 *Cor.* 11. 4.

Section

Section XII.

Concerning Singing of Psalms, and Artificial Musick.

THe next thing to be considered is *Singing of Psalmes*, which is confest to be a part of Gods Worship, and very acceptable as it proceeds from a true sence of Gods Love in the heart and arises from the influence of the holy Spirit, whereby the Lords People are led to breath forth unto God in a sweet and spiritual harmony, or in Words suitable to their present Condition; but when on the contrary, when vain minded People do go about to sing in their own will and time, in a formal, feigned and customary way, not having the knowledge of the motion and concurrence of the Divine Spirit, and Word of Life in the Heart, such Singing can no way be acceptable unto God, nor beneficial unto those that use it; for as it was in the case of Preaching and Praying, so it is in this of Singing, the holy Spirit is to be the chief and principal Author, Mover and Actor in these respects.

Which

Which thing will yet further appear, if we consider the Words of the Apostle *Paul* upon this account, *Be not drunk with Wine, wherein is excess, but be filled with the Spirit, Speaking to your selves in Psalms, and Hymns, and Spiritual Songs, Singing and making Melody unto the Lord*, Ephes 5. 18, 19. And again, *Let the Word of Christ dwell in you richly in all Wisdom, Teaching and Admonishing one another in Psalms, and Hymns and Spiritual Songs, singing with Grace in your Hearts to the Lord*, Col. 3. 16. From whence it is manifest, That those Songs, and that Melody, which the Saints and Children of God are to be found in the practice of, are to spring and arise from that which is pure and holy; therefore it is to be observ'd, that he tells them of being filled with the Spirit, and of the Word of Christ dwelling richly in them, before he mentions Singing, or making Melody to the Lord; and also the same Apostle gives an account what he himself will do upon this account, saying, *I will sing with the Spirit, and I will sing with the Understanding also*, 1 Cor. 14. 15.

As for the Songs of wicked, vain and ungodly People, who daily rebel against the Light and Spirit of the Lord, and the

pure motions and conceptions thereof in themſelves; we do no where find that ſuch have ever obtain'd divine acceptance, in their excerciſe therein, whilſt they have continued in Vanity and Wickedneſs, for the Lord by his Servants hath ſtill teſtified againſt them: Concerning *Iſrael* he ſaith, *Take thou away from me the noiſe of thy Songs, for I will not hear the melody of thy Viols*, Amos 5. 23. Alſo, *I will turn your Feaſts into Mourning, and all your Songs into Lamentation*, Amos 8. 10. And of *Tyrus* he ſaith, *I will cauſe the noiſe of thy Songs to ceaſe, and the ſound of thy Harps ſhall no more be heard*, Ezek. 26. 13. And what was the reaſon of all this? Even *Sin* and *Iniquity*, for that has always been the cauſe of Diſ-union and Separation between God and man.

Object. Its probable ſome may alledge the ſaying of the Apoſtle *James*, *Is any among you Afflicted? let him Pray. Is any Merry? let him ſing Pſalmes.* And would infer from thence, *That if any be inclin'd to Mirth they may Sing by the Apoſtles Directions.*

Anſw. In anſwer thereunto I ſay, That there are two ſorts of Mirth: The one is a

Mirth

Mirth or Joy that ſprings up in the Hearts and Souls of Gods People, being touch't and overcome with the Love and Preſence of God, as *David* ſaid, *In thy Preſence is fullneſs of Joy; at thy right hand are Pleaſures for evermore*, Pſal. 16. 11. Alſo in *Iſaiah*, *Behold my Servants ſhall ſing for joy of Heart*, Iſa. 65. 14 And *Chriſt* ſaith, *I will ſee you again, and your Hearts ſhall rejoyce, and your Joy no man taketh from you*, John 16. 22.

The other ſort of Mirth or Joy is the Joy of wicked and ſinful Men, or that Mirth which ariſes from a vain, fooliſh and wanton Mind. The Apoſtle *James* is ſo far from directing ſuch to ſing Pſalms, that in the ſame Epiſtle he tells them of Mourning and Heavineſs, ſaying, *Cleanſe your Hands ye Sinners, and purifie your Hearts ye double minded; be Afflicted and Mourn; let your Laughter be turned into Mourning, and your Joy into Heavineſs*, James 4. 8, 9. Alſo *Solomon* ſpoke of this Mirth and ſaid, *In Laughter the Heart is ſorrowfull, and the end of that Mirth is heavineſs*, Prov. 14. 13. Again he ſaith, *The Heart of Fools is in the Houſe of Mirth*, Eccleſ. 7. 4. Alſo the Prophet ſpeaking concerning *Iſrael* that was Apoſtatized and gone from the Lord,

and the counsel of his Spirit, amongst other things says, *I will also cause her mirth to cease*, Hosea 2. 11. Thus then as it is manifest, that there is two sorts of Mirth or Joy, and that the Mirth or Joy of the Wicked is but Vanity; therefore we may conclude, that the Mirth spoken of by the Apostle, was that true Mirth or Joy that arises in the Hearts of Gods People, being secretly toucht and overcome with the Love and Goodness of God, and those who are witnesses of this true Mirth and Joy, may sing Psalms according to the Apostles directions upon that account.

Object. Some may object and say, *That although the Lord disowns vain Mirth, yet* David's *Psalmes are very good and useful, and may be sung by those professing Christianity.*

Answ. Although *David*'s Psalmes are very good and useful, yet it does not therefore follow that any can sing them acceptably, unless they be in some measure endued with that Spirit of God *David* was endued with, and be under the sence and exercise of what they speak: It is not only the repeating or singing over of good Words

that the Lord looks at, (as hath been before obſerv'd) but it is the frame and diſpoſition of their Souls and Spirits, from whom thoſe words do actually proceed: There's no queſtion but the Singers of *Iſrael* could expreſs themſelves with great Curioſity, and draw out their Notes very exactly; but what ſignified all that, ſo long as it was not real, but only formal, and that their Hearts were adulterated from the Lord? To what purpoſe can any rationally ſuppoſe it to be for People to ſing *David*'s Pſalmes in *Saul*'s Spirit? or for thoſe who ſpend their precious time in Wickedneſs, Folly and Vanity (and do very ſeldom think of Divine and Spiritual matters, or of the Eternal and Irrevocable decree that muſt in one day be paſt upon them) to ſing thus: *I am weary with my Groanings. All the Night make I my Bed to Swim. I water my Couch with Tears. My Heart is like Wax, it is melted in the midſt of my Bowels. My Heart is not haughty, nor my Eyes lofty. My Soul is even as a weaned Child. I have hated the Congregation of Evil-Doers, and will not ſit with the Wicked. I have ſet the Lord always before me. My Heart is endicting a good matter. I have remembered thy Name, O Lord, and have kept thy*

Law. Thy Statutes have been my Songs in the House of my Pilgrimage. Thy Testimonies have I taken as an heritage for ever, for they are the rejoycing of my Heart. Lord I have loved the habitation of thy House, and the place where thine Honour dwelleth. These were *David*'s Words, and its very likely that he was a Witness of what he spoke in these respects; but then for any to undertake to sing them before the Lord, because *David* spoke them, and not because they are witnesses of such things in themselves, nor of the Work and Influence of the Grace and Spirit of Christ, by which these things are effected; such Singers will not meet with divine acceptance in such performances, nor is Singing in the least suitable to their State and Condition, but rather Mourning and Lamentation because of Sin and Transgression.

Howbeit still, although the Songs of the Wicked shall be turn'd into Lamentation, and their Mirth into Heaviness in one day, (if they repent not) yet the Righteous shall Rejoyce and be exceeding Glad in the Lord, and shall sing to his Praise and Glory, in the Congregations of his People; as *David* said, *Sing unto the Lord (O ye Saints of his) and give thanks at the remembrance*

brance of his Holineſs, Pſal. 30. 4. Again, *Sing unto the Lord a new Song, and his Praiſe in the Congregation of Saints*, Pſal. 149. 1. Its only thoſe who by the Power and Spirit of Chriſt are gathered and redeemed out of the Defilements and Vanities of this World, that can truly ſing this new Song, as *John* ſaid, *No man could learn that Song, but the hundred and fourty four thouſand which were redeemed from the Earth*, Rev. 14. 3. Such can ſing the Songs of *Sion*, and the Songs of Deliverance in the Land of the Living, and can truly Magnifie and Extol that great and powerful Name by which they have known Salvation.

As for artificial Muſick although it was practized in the *Jewiſh* Church, yet we do neither find any Precept or Preſident for it in the writings of the new Teſtament: We read that *David* had Singers, and appointed men to make uſe of Muſical Inſtruments, (yea & ſometimes made uſe thereof himſelf) yet we have cauſe to believe that what he appointed to be done upon theſe accounts, was not intended by him for gratifying vain, fooliſh and wanton Minds, but the more to influence and affect the People, at that time, with that Worſhip and Service of God, and to ſing Praiſes to his holy

 Name;

Name; therefore says he, *Awake, up my Glory, awake Psaltery and Harp; I my self will awake early. I will praise thee, O Lord, among the People; I will sing unto thee among the Nations*, Psal. 57. 8, 9. Again, *Make a joyful noise unto God all ye Lands, sing forth the honour of his Name, make his Praise Glorious*, Psal 66. 1, 2.

But then, although *David*'s intent might be good in making use of those Musical Instruments at that time, yet we read that when *Israel* was departed from the Lord, and the Counsel of his Spirit, and made use of those things in a Formal and Customary way, the Lord declared against them saying, *Take thou away from me the noise of thy Songs, for I will not hear the melody of thy Viols*, Amos 5. 23. And again, *Wo to them that are at ease in* Sion, *and trust in the Mountain of* Samaria— *That Chant to the sound of the Viol, and invent to themselves Instruments of Musick like* David: *That drink Wine in Bowles, and anoint themselves with the chiefest Ointments, but they are not grieved for the Afflictions of* Joseph, Amos 6. 1, 5, 6. From whence it is manifest, That it was then so far from being acceptable unto God, for Vain, Wicked and Sinful men to Chant to the sound of the Viol, and

and to invent unto themſelves Inſtruments of Muſick like *David*, that the Lord declares he will not hear their melody, and alſo pronounces a Wo againſt them that are in the practice of ſuch things; and inaſmuch as it was ſo then that the Lord was pleaſed to declare and teſtifie againſt the Songs and Melody of the *Jews*, under that Diſpenſation; it certainly behoves thoſe who are called *Chriſtians* ſeriouſly to conſider what ground there is in true Chriſtianity for the uſe of artificial Muſick upon any account whatſoever, and eſpecially in the performance of their Devotions to God Almighty; for as hath been before obſerv'd, we do no where find that either Chriſt or his Apoſtles did at any time either command or recommend any ſuch thing to be uſed among *Chriſtians*; nor does it in the leaſt appear that the practice thereof is any way conſiſtant with the Purity and Spirituality of that Religion and Worſhip which was Inſtituted by our bleſſed Lord, and Practized by his Diſciples and Followers in the primitive times.

The

The Conclusion.

SInce then it is clearly manifeſt, by what hath been ſaid, that it is the Lord Jeſus Chriſt, by his Grace and Spirit, that is (and ought to be) the chief and principal mover and actor in the Hearts and Souls of his People, in order to call and gather them out of the Vanities and Pollutions of this preſent World, and to fit, prepare and qualifie them for performing that pure and ſpiritual Worſhip and Service which is acceptable unto God in this Goſpel day, whether it be in publick Preaching, Teſtimonies and Declarations, or in Prayers, Praiſes and Thankſgivings unto him; and that all men in their natural and unconverted State (notwithſtanding human Abilities) until they be converted to God, and have the help

all ſuch undertakings, ſhall certainly feel and witneſs the returns of Divine Love, Life, Peace and Satisfaction, from the hand of the Lord, unto their Immortal Souls; and ſhall be ſecretly uphelp, ſupplied and ſupported by the bleſſed and holy power of God in all Straits and Difficulties that ſhall attend them upon the account of their ſervice to God and his Truth, and ſhall alſo be enabled, thereby, to perſevere in Faith and Patience unto the end of their Courſe, until ſuch time as it ſhall pleaſe the Lord God, of Eternal Glory, to call, gather and remove them hence into an heavenly Habitation of Reſt and Peace, with him forever: So that when the Wicked and Rebellious ſhall be ſeized upon with perpetual Sorrow and Anguiſh, thoſe who have thus received the Lord Jeſus Chriſt, and by his bleſſed and powerful hand have been conducted to their Eternal Manſion, ſhall together with all the Saints and

Children

Children of God, that are gone before them, Everlastingly Praise, Magnifie and Adore the Divine Majesty, who alone is worthy of all Honour, Glory, Praise, Magnitude and Dominion, at this time, henceforth and for evermore, *Amen*.

Henry Burcham the son of Henry Burcham owe this book 1619

ERATA.

In the Title Page, line 12. read *revealed in men*. in the Preface page 2. line 4. for *Religions*, read *Religious*. p. 4. l. 3. f. *anology*, r. *anology*. p. 5. l. 13. f. *saw the*, r. *saw that the*. p. 17. l. 14. f. *hollow*, r. *hallow*. p. 20. l. 2. f. *meet*, r. *met*. p. 38. l. 18. f. *silent*, r. *in silence*. p. 43. lines 3,4,5,6. *not to be Italick Letter*. p. 51. l. 2. dele *unto*. p. 59. l. 18. f. *intened*, r. *intended*. p. 68. l. 16. f. *feed*, r. *fed*. l. 25. f. *Christ*, r. *Christ's*. p. 88. l. 11. f. *God*, r. *Gods*.

THE END.

may 26

teach me o lord thy way of
thy statuds and I shall keep
it unto the end
give me vndrstanding
and i shall keep thy law
yea I shall observe it with
my whole heart

Honory Birchamore